THE OFFICE OF CHRISTIAN PARENTS:

Shewing how children are to be *gouerned throughout all ages and times of* their life.

WITH A BREIFE ADMONITORIE *addition vnto children, to answer in dutie to* their Parents office.

DEVT. 6.6. *These words which I commaund thee this day, shall be in thine heart, and thou shalt rehearse them continually vnto thy children: and thou shalt talke of them when thou tarriest in thine house, &c.*

PSAL. 127.4. *As are the arrowes in the hand of the strong man, so are the children of youth.*

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¶2

To all Christian Parents, *grace, and peace, &c.*

WE reade in the booke of *Ezra* the Scribe, that when the people of *Iudah* and *Ierusalem* were returned out of their captiuity from *Babylon*, in the second yeare when the foundation of the Temple was in laying, there was great ioy among the multitude, so as they shouted aloud, and made great noyse in their reioycing. And there were also some of the cheife fathers, auncient men (who had seene the first house) who wept with a loud voice (as it should seeme,) because the foundation now before their eies, was not so glorious as that which was before; and their weeping was so great and strong, that the sound of their shouting for ioy, could not bee discerned from the noise of the weeping. Such was the effect of a differing conceit, and a diuers impression of sorrow and ioy in one and the same thing. Ezra.3.8. Sorrow and ioy for one and the same thing.

So is it with me at this present, (O yee Christian Parents) that I cannot well discerne in my selfe, whether I may more reioyce, or more grieue, as oft as I duly consider the great and rich blessings of our mercifull God vpon his spirituall house his Church, which he hath erected with much fauour & peace, in this our native countrie of *England*: and the litle vse, benefit, and comfort,

which many of our nation, (both Parents and children) through ſenſeles heedeleſnes, careles ignorance, and vnthankfull negligence, do reap to themſelues by the ſame.

Eccles. 6. 1. 2. For as the Preacher pronounceth that to be an euill ſickenes, which he ſaw to be much among men, *A man to whom God hath giuen riches, and treaſure, and honour, & he wanted nothing for his ſoule of that he deſireth, but God giueth him not power to eate thereof*: ſo verily the rich gift of God in his holy Goſpel, the free vſe of his holy Oracles, the ioyfull meſſengers of ſpirituall peace and comfort, the ſtreaming graces of heauenly ioy & righteouſnes, the ſweet ſocietie of Chriſtian aſſemblies, and the cheerfull publiſhing of the loue, mercy, and couenant of our moſt louing God and Father in Ieſus Chriſt, (vnder the moſt happy raigne of our late Chriſtian Queene *Elizabeth* of bleſſed memory, and now of our moſt chriſtianly affected, learned, and peaceable Soueraigne King *Iames*, whom God preſerue) and that with ſuch plenty of all earthly bleſſings, aboundance of wealth, peace, and ſecuritie, hath been and is ſo wonderfully beſtowed, ſo ſweetly continued, ſo mightily preſerued, amongſt vs and in our countrie, as neuer any nation vnder heauen, in any age whatſoeuer, had greater cauſe, or more happy opportunity, to ioy, to ſing, to ſhout, and triumph in the glorious free mercie and bounty, and in the conſtant and mighty protection, and in the admirable and exceeding patience and long-ſuffering of the moſt high and euer-gracious God: ſo that wee may iuſtly ſay as it is in the Pſalme, *The Lord hath done great things for vs, whereof we reioyce.*

Gods bleſſings on England great cauſe of ioy.

Pſal. 126.

Our abuſe great cauſe of ſorrow.

But alas, notwithſtanding all this, our greife & ſorrow will alway be as heauie vpon vs, if we obſerue how vnthankfully we haue receiued theſe precious bleſſings, how baſely we haue eſteemed them, how vntowardly we entertaine them, how negligently we vſe them, and how fooliſhly we paſſe by the: nay rather how many ſet them-

themſelues againſt them, and deſpiſe them. For ſome do preferre ignorance before knowledge, their owne fancies before Gods word, their carnall delights and profits before his heauenly mercies, and the peeuiſh loue of all kind of pleaſing ſinne, before godly ſorrow, repentance, and true beleife. For as it is ſaid in the parable, one hath a farme, another oxen, another a wife, which keepe them from the bountifull feaſt of the ioyfull marriage of the lambe of God: ſome are like the *Gadarens*, that eſteeme more of their ſwine then of Chriſt; in ſome the thorny cares of the world and pleaſures, with voluptuous liuing, do choake the word and make it vnfruitfull; ſome turne the grace of God into wantonneſſe, vſing our bleſſed liberty as an occaſion to the fleſh. Intolerable pride, ſhameleſſe whoordome, bold drunkenneſſe, and curſed couetouſnes, with many other moſt noyſome and peſtilent wickednes, like ſtinking weeds and ſcratching bryers, haue ſo ouerſpread and ouergrowne all places for the moſt part, that very hard it is to ſee in the goodly garden of Gods houſe, here and there ſome one tree of righteouſnes to bring forth ſeaſonable fruit, to the glory and praiſe of our rich Lord, and bountifull giuer.

Math. 22. 5.
Mark. 5. 8.
Matth. 13. 22.
Iude 4.
Gal. 5. 13.

If the Prophet *Eſay* were now aliue and among vs, would he not complaine, as he did in the perſon of God, againſt his beloued Vine, planted in a very fruitfull hill, with the beſt plants, which he hedged and trimmed, and did whatſoeuer was needfull for the good of his vine, and yet it brought forth wild grapes? &c. Would not the Prophet *Hoſeah* proteſt, that the Lord hath a controuerſie with this land; becauſe truth, mercie, and the knowledge of God are ſo little regarded, and ſwearing, lying, ſtealing, whooring, killing, &c. breake out ſo aboundantly. Would not *Amos* cry out and ſay, *Wo be to them that are at eaſe in Sion, &c.* they lie vpon beddes of yuorie, &c. *They ſing to the ſound of the viall, &c. they drinke*

Eſa. 5. 1.
Hoſh. 4. 1.
Amo. 6. 1. 4.

Ioel.2. drinke wine in bowles, &c. Would not watchfull *Ioel* call vs to fasting, mourning, weeping, and humbling our selues before God, & before the mercy seat of his compassion, that he might conuert and turne vs, and we turne to him, and his wrath and heauie plagues, which we haue deserued and in some measure haue felt, and do feele, be turned far away from vs.

Luk.19.41. We ought to be carefull to vse well this golden time.

And here (mee thinketh) I see and heare our blessed Sauiour Christ, with great compassion, to weepe ouer vs, as he did ouer the cittie *Hierusalem*, because in these our golden dayes, we know not the things which belong vnto our peace. And therefore the most zealous Apostle of the Gentiles, wishing vs to awake and looke about vs, telleth vs plainely, *Now is the accepted time, behold now is the day of saluation.* Therefore he beseecheth vs very earnestly, that we receiue not *the grace of God in vaine.*

2.Cor.6.1.

For if we could consider what this accepted time is, and how great a treasure is this day of saluation, we would vndoubtedly (as the holy Ghost teacheth vs) diligently giue heed to the things we may daily heare, *and neuer let them slippe.* For these are things which the eye hath not seene, nor the eare heard, nor hath entred into the heart of man: it is a pearle for which a man would sell all he hath: it is a thing more to be desired then gold, yea then much fine gold, sweeter also then honie, and the honie combe. Happy are the eies which see it, and happie are the eares which heare it.

Heb.2.1.

1.Cor.2.9.

Math.13.45. Psal.19.10.

I may say of our nation in this age, as one speaketh of the husbandman or yeoman, *O fœlices nimium, si sua bona norint Agricolæ:* O how exceeding happie is the countrie yeoman, if he knew his owne manifold good. So if we of England did knowe, and would lay to our heart, and make right vse of our time, & of the wonderful rich fauours of our bountifull God, who with stretched out armes euery day doth frankly and freely offer them vnto

vs; we ſhould find our ſelues the moſt wiſe, the moſt honourable, and the moſt vnderſtanding and bleſſed people of all the world.

For here the high, almightie, and glorious God, hath ſet his holy Tabernacle, his pleaſant pauilion, and amiable dwelling places: here hath hee ſet among vs his high and glorious mountaine, publiſhing, and making a moſt ſumptuous & pleaſant feaſt to all the people, a feaſt of fatte things, euen a feaſt of fined wines, and of fatte things full of marrowe. Here wee may haue wine and milke without ſiluer, and without money; we may eate that which is good, and delight our ſoules with fatnes: here are the ſweet mercies of *Dauid*, the garments of righteouſnes and ſaluation: here is that one thing which is neceſſary, euen that one thing which the ſweet ſinger of Iſrael deſired; that is, men may dwell in the houſe of the Lord, men may behold the beauty of the Lord, and viſit his Temple. Here is the well of life, and God doth here giue vnto men, to drink out of the riuer of his pleaſures; of whom it is ſaid, *Bleſſed are they that dwell in thine houſe, they will euer praiſe thee.* In a word, here is the true and perfect bleſſednesſe which the Philoſophers could neuer finde out, euen the true *ſummum bonum*, the cheifeſt good; namely that God hath choſen vs to be his people, and by his Goſpel hath brought vs to bee neere vnto him, that hee might be our God, and we his inheritance. Therefore the true and perfect bleſſednesſe is deſcribed by theſe words, *Bleſſed is that nation whoſe God is the Lord, euen the people that hee hath choſen for his inheritance:* and againe, *Bleſſed is hee whom thou chooſeſt and cauſeſt to come vnto thee, he ſhall dwell in thy Courts; and we ſhal be ſatisfied with the pleaſures of thine houſe, euen of thine holy Temple.*

Gods wonderfull bleſſings on England.

Iſa. 25. 6.

Iſa. 55. 1.

Luk. 10. 42.

Pſal. 27. 4. and 36. 9.

Pſal. 84. 4.

Pſal. 33. 12. and 65. 4.

It is a great benefit to dwell in a rich and fatte country, but to enioy the fruits of the earth with peace and gladneſſe, is much more excellent; yet with all theſe to

poſſeſſe freely, and comfortably to dwell in Gods houſe, where the bread of life is broken vnto vs, and the kingdome of heauen ſet open to all beleeuers; this is the inestimable treaſure, and higheſt gift of God, which he giueth not to euery nation.

Eſa. 52 7. We ought to be thankfull.

Therefore wee haue very great cauſe to praiſe the Lord, and with all thankefulneſſe and reuerence to entertaine his holy meſſengers, whoſe beautifull feet bring vs the glad tidings of our God. And alſo to pray for Gods daily bleſſing, his encreaſing and ſanctifying graces, with peace, proſperity, long life, and honour, in and vpon our deare Soueraigne King *Iames*, the Lords annointed, whom he hath made a bleſſed nourſe-father, and an high rocke of defence vnto his holy Churches. And laſtly, carefully to put in practiſe all thoſe duties of faith and loue, which our good God requireth; to ſhew forth our gratefull acceptation and dutifull acknowledgement of his mercy, remembring alwaies how dangerous it is to our ſelues, how hurtfull to our countrie, how much it draweth downe the wrath of God vpon vs, if we neglect ſo great ſaluation.

Eſa 49.23. and 33.2.

Heb 2.1.2.

Good gouerning of children very neceſſarie for the good of this land.

For this cauſe (O ye fathers and mothers, who are of the Chriſtian confeſſion and communion) I haue endeauoured the frame and publiſhing of this litle Treatiſe, *Of the office of Parents*, as a neceſſary remembrancer, and (as I hope) through Gods bleſſing, a fit means to my louing country, that ſuch men and women as liue in ſo happie and plentifull harueſt of good, yea of the beſt things, might fill their lappes, and reape with ioy. For as wee haue (the Lord bee praiſed) many good Miniſters of excellent gifts, carefull and painefull to feede the flocke of God, and much good commeth by their faithfull trauell and labour: ſo if Parents would more diligently and wiſely, teach, bring vp, and guide their children, in the ſame holy doctrin which they heare by the miniſtry; ſurely, ſurely, the benefit and bleſſednes of this land would

would be much more exceeding, and aboue all measure most rich, most comfortable, most glorious.

The learned wise man, who carefully readeth the holy scriptures and other histories, to furnish himselfe with the guide of vnderstanding, and the prouidence of wisedome, may very well enforme you, that the great Monarchs of this world, in their rising, growing, and flourishing estate, haue alwaies had a great and a precise care in the training of their youth and children. Of the *Babylonians* you may reade some part in *Daniel*, Chap. 2. ver. 3. 4. Of the *Persians* in *Xenophon de Cyropædia:* of the *Romans* in *Liuie*; of the *Lacedemonians* and diuers others in *Plutarchs* liues. But in stead of all, looke we but vpon the *Turkes Ianizaries*, who being the children of Christians, are so brought vp in their *Mahometisme*, (a thing notoriously known) and so fashioned and framed in and by their discipline, that they haue beene many yeares, the greatest strength of that large and spacious kingdome. It is reported of the *Lacedemonians*, that after *Agis* was ouercome by war, when *Antipater* demanded fiftie children for pledges, *Etheocles* one of their cheife Magistrats (which were called *Ephori*) answered, that he would not giue any boyes, least if they should liue licentiously, they should not be fit to learne their countrie discipline, and so they would not be so much as Citizens; but he would giue double the number of old men and women: but when *Antipater* did threaten them cruelly except he obtained that he demaunded, the people with one voice made answere, If thou demaund things more greiuous then death, it will bee more easie for vs to die.

Children well brought vp are pillars to the commonwealth.

So these nations accounted the good bringing vp of children, to be the pillars of their common wealths and kingdomes. How much more ought we Christians (considering that without knowledge, and the godly practise thereof we cannot be Christians indeed) to be very carefull and painefull, to bring vp our children in

Christians ought carefully to bring vp their children for the Churches continuance.

Gods holy diſcipline, that the congregations of Chriſt be not ouerthrowne, through wicked ignorance, filthy hereſie, and abhominable licentiouſneſſe. Therefore let the Chriſtian parent marke diligently, that God affirmed of *Abraham*, that hee would guide his children to keepe the way of the Lord, to doe righteouſnes and iudgement, that the Lord might bring vpon *Abraham* that he hath ſpoken vnto him: as if he ſhould ſay, al theſe good bleſſings, and graces ſpirituall and temporall, which God had promiſed vnto *Abraham* our Father, ſhould no otherwiſe deſcend vnto his children, but as they learning the wiſdome of Gods word, ſhould faithfully and conſtantly walke in the light thereof, making it the lanthorne and guide of their feet.

Gen. 18. 19.

Good education of children profitable and honourable.

And truely if the parents did aduiſedly conſider the manifold profit, and the wonderfull honor, which floweth out of the good education of children, they would ſpend all their ſtrength, and make it their cheifeſt labour, to bring them vp in the knowledge of our Lord Ieſus Chriſt, and in the conſtant exerciſe of Chriſtian pietie, godlines, and honeſty. What is greater profit, then to haue thy children alway ready to euery dutie, euer at hand to helpe and build vp the Fathers houſe? As it is recorded by *Tullie*, of one *Appius* a man both old and blinde, who gouerned foure luſty ſons, and fiue daughters, beſide a great familie, and they did all much reuerence him: were not ſuch children, not onely a treaſure in his houſe, but alſo a goodly and commendable prouiſion for the common wealth? To which purpoſe, concerning children well nurtured, ſaith the ſweet Pſalmiſt, Bleſſed is the man that hath his quiuer full of them: for they ſhall not be aſhamed when they ſpeake with their enemies in the gate: wherein we ſee, beſide the profit, a very great honour to parents, when their childrens liues are blameles, and their courage vndaunted to ſtand in a good cauſe againſt their enemies, for themſelues,

De ſenectute.

Pſal. 127. 5.

for

for their friends, or for their countrie. What a wonderfull honour was it to a matron of *Lacedemon*, when an *Ionian* woman boſtingly ſhewed her a fine peice of wouen cloth as a moſt precious thing; ſhe could put her downe by ſhewing her iewels, which were foure children, whō ſhe had moſt excellently nurtured in manners and behauiour, ſaying, Such as theſe ought to be the worke of an honeſt and good woman, and of theſe to reioyce and boaſt. This made that worthy elder and Apoſtle S. *Iohn* greatly to reioyce, when he ſaw the children of the elect Lady, to walke in the truth: yea vnto my vnderſtanding, the very Angels beholding the manifold wiſedome of God in his Church, doe ſurely reioyce, not onely at a ſinner that repenteth, but alſo at all ſuch parents, whoſe comely gouerning, teaching, and ordering of their familie and children, doth appeare moſt ſeemely, and to the glory of God and his word, being ſpiritually conſidered; as it is written, *Out of the mouthes of babes and ſucklings, haſt thou ordained ſtrength, &c.* And indeed we finde, that the ſeruice of Angels hath been deſigned of God for the direction of ſome childrens education: whereof one became a mighty Iudge, & deliuerer vnto Gods people being in ſlauery and bondage; and another a Prophet of the higheſt, to giue knowledge of ſaluation to his people. And contrariwiſe, that great hurt and diſhonour commeth by ill gouernement, appeareth by this; that the ill guiding of children in one familie, cauſed Idolatrie to ſpread it ſelfe ouer one whole Tribe of *Iſrael*.

A Lacedemonian mother.

Epiſt. 2.

Pſal. 8. 2.

Sampſon.

Iohn Bapt.

Iudg. 17.

But what ſhall I need with many arguments to hold backe the Chriſtian Parents from the Treatiſe it ſelfe? I am now aboue threeſcore yeare old, and haue obſerued by great experience, that the looſe, negligent, and diſorderly gouernement of parents hath hindered many good things; yea it hath beene in a manner the bane both of Church and commonwealth. Therefore whatſoeuer

ſoeuer I finde fit, and rightly appertaining to this ſo behouefull a duty, the moſt honourable office of Chriſtian Parents, either by reading of diuers good authors, or by mine owne daily obſeruation, that doe I ſet downe and commend vnto you, as the fruits of an old man, hungring and thirſting for the proſperitie of Gods Church, and for the euerlaſting good and continuance of peace, and of Gods bleſſings vpon this my natiue country.

And this will be vnto me a gaine moſt rich, a comfort moſt ſweete, and a ioy moſt liuely and inward, if it ſhall pleaſe my God to make this my labour acceptable to his Saints, and profitable by vſe vnto his children, and that God be glorified by the wiſe gouernement of Chriſtian profeſſors, and of their children: ſo that wee may come to that ende which God aimeth at, in the ſending forth of his pure word and doctrine; namely, that the parents ſhould teach their children ſucceſſiuely in all ages, *That they might ſet their hope in God, and not forget the works of God, but keepe his commandements, &c.* Pſal. 78.

The God of all glory and peace be euer our God and guide, and the God and guide of our children, and childrens children, throughout all ages: his holy Name be praiſed for euer. *Amen.*

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Chap. I.

Of the Office of Christian Parents in generall.

A Parent, is euery man or woman to whom naturally, properly, and immediately, the gouernement of children belongeth, commonly called Father or Mother. The word in this case, is by Logicall inuention tearmed a Relatiue; because the parent hath respect to the children: as we say, Such parents such children; or the sonne of a Father, the Father of a sonne. Who are Parents.

It is a name which equiuocally is giuen to the Magistrate, who is called, *Pater patriæ*, the Father of the country; and they are also called Nourse-fathers and Nourse-mothers to the Church: So is a Pastor a Father to his flocke: and by a speciall regard both of creation and redemption, God is called Father to all Christian beleeuers: and the Church is named the Mother of vs all. Esa.49.23. 1.Cor.4.15. Luk.3.38. 1.Pet.1.17. Gal.4.26.

But I vnderstand in this Treatise, none of these equiuocally so called, but onely those which are naturally so called, and be so indeed, according to the common account which we haue of married

folkes, one ende of whoſe marriage is for the procreation of children; who through Gods bleſſings hauing ſonnes or daughters, are properly parents, according to Gods ordinance in the creation,

Gen.1.28. whereof it is ſaid, *Bring forth fruit, and multiply, and fill the earth.*

Many ſorts of Parents.

Yet are not theſe all, or onely they to whome the office of parents belongeth: for firſt, in the right line, the grand-father, and great grand-father, the grand-mother, and great grand-mother,

Gen.31.43. Cap.48.5. are parents; as you may read of *Laban* and *Iacob*,

Iob.42.16. who challenged parents authority ouer their childrens children: *Iob* ſawe his ſonnes, and ſonnes ſonnes, euen fowre generations: and the commandement of *Ionadab* the ſonne of *Rechab*, had au-

Ier.35.6. thoritie in the childrens children vnto many generations.

Vnto this kind, which is by deſcent, the wickedneſſe of mans corruption hath brought in a baſtardly broode, and ſo ſome by diſhonouring their

1.Theſſ.4.4. owne perſons, and ſinning againſt their owne bo-

1.Cor.6.18. dies, become parents of ſuch as are called baſe children; who although they come vnder that honourable title, by a diſhonourable meanes, yet are they made ſubiect to this duty, that they ought to performe the office of parents to ſuch children,

Matth.1.3. whatſoeuer they be; as *Iudah* acknowledgeth *Phares* and *Zara* of *Thamar*.

Some come in the place of Parents.

There bee other parents, which are not in the direct line, as vncles, brothers, or any other which come in the roome or place of their proper and

imme-

immediate parents. Such a parent was *Mordecai*, who nouriſhed his vncles daughter *Eſter*, hauing neither Father nor Mother, and tooke her for his owne daughter. *Laban* in his fathers time, by reaſon (as it ſeemeth) of ſome want in the father, ioyned in this office with his mother for his ſiſter *Rebeccah*: and the ſonnes of *Iacob* were aſſiſtant vnto their father in the matter of their ſiſter *Dinah*: and *Abraham* tooke *Lot* his brothers ſonne with him into the land of Canaan. Some are parents voluntarily, as namely vpon pitie and compaſſion, as *Pharaohs* daughter tooke *Moſes*, and hee was vnto her as her ſonne. Like vnto this are ſome men, which hauing no children, doe adopt ſome other, either of their kinred, or otherwiſe, and bring them vp, and make them their heires. Some are parents by ward-land which holdeth of their Manor or Lordſhip, whereby mens ſons or daughters become as their owne till their marriage. Some by charity accept of poore mens children which their Parents giue them, and they bring them vp till they can liue of themſelues. Some in ſtead of parents are made gardians by will: and ſome by cuſtome of the country they dwell in, and ſuch like. All theſe which are not in the right line, although they be not properly and immediately parents; yet is their dutie all one, in reſpect of Chriſtian education, though their office extend not ſo farre in regard of diuerſe parts and workes to be done toward the children, and the continuance of their authoritie ouer them. For the naturall Parents,

Eſter. 2.7.

Gen. 24.50.55.

Gen. 34.

Gen. 11.5.

Exod. 2.5.

Some difference of natural parents from others.

which are Father and Mother, (who were Gods inſtruments to bring them into the world) haue no bounds of their office, but continue in ſome ſort or other in a certaine power ouer their naturall borne children, during life. But the other, for the moſt part, are parents but for a time, as till mariage, or till they can ſhift for themſelues, come to age, or chooſe their gardian, &c. and by that meanes the children are not ſo abſolutely ſubiect to them, neither are they ſo much, or in ſo many things, tied to take care ouer them.

Stepfathers and Stepmothers.

There bee alſo yet an other kind of Parents, which are commonly called Step-fathers and Step-mothers; which (as diuerſe interpret) is as much as to be in ſtead of their owne father or mother after their death: this happeneth when one marrieth a widdower or widdow hauing children. Theſe for the time that marriage hath made them vnto the children of the deceaſed, in ſtead of their naturall parents, are bound in conſcience to performe all Chriſtian pietie, in bringing vp the fatherleſſe or motherleſſe.

Parents of bond-ſlaues. Exod. 21. 20.

The laſt ſort is of them which haue bond-ſlaues, whoſe children are as their goods, and ſo they are Parents ouer them, by a certaine proprietie and intereſt that they haue in and ouer their naturall parents: Theſe are verie rare in our countrie, and therefore I will ſhut them vp briefly in this place in a few words: although they cannot challenge ſo large a diſpenſation as of their naturall parents, yet is there belonging vnto them not onely meat, drinke,

drinke, and drudgerie, but alſo Chriſtian educati-
on: for although Chriſtianity doth not take away any order of calling among men, yet doth it teach that a ſlaue may be the Lords freeman, and there-
fore there is due vnto them Chriſtian education, and they muſt be vſed iuſtly and equally: and if they be cruelly handled, God by *Moſes* willeth they ſhould goe free. As for all other kinds whether in the direct line or indirect, whether by kinred, by adoption, gift, wardſhip, by will, or cuſtome, or a-
ny other lawfull way, becauſe they be all contained vnder the firſt kind of the naturall parents (which are father and mother) as helps, ſtayes, or ſup-
plies vnto them; I will bind my ſelfe principally to handle the office of Father and Mother, as the maine ende and ſcope of my purpoſe: hoping that all other kind of Parents, ſo farre as they en-
gage themſelues to bee gouernours and gardians to children, will acknowledge that it is their dutie to doe the verie ſame in honeſt and Chriſtian e-
ducation, and in all faithfull and vpright dealing, toward them which are committed vnto them, in the vſe of ſuch things as come to their hands, wherewith they are put in truſt, together with the childrens gouernement. For as there are ſome things proper to the owne Father and Mother, which no other can doe; ſo are there many, yea moſt of the principall duties, which the ſtepfa-
thers, gardians, and all other parents ought to do, as amply and as faithfully as the naturall Father or Mother, in as much as they come into their roome

1. Tim. 6. 1. 1. Pet. 2. 18.

1. Cor. 7. 22. Coloſſ. 4. 1.

Exod. 21. 26.

The main ſcope of this booke.

Gardians, Step fathers, &c. are tyed to doe for their time as the natural parents

and place, and take vpon them the ſame charge, whereof they ſhall giue an account before almightie God, as well as the other whome nature hath linked in a more neere coniunction. For as in diuerſe kingdomes, ſome are natiue borne, and are Kings by birth and deſcent, others by election, ſome perhaps by marriage; the one is as deepely bound to doe faithfully the fatherly office of a king, according to the lawes and cuſtomes of the countrie where he raigneth, and according to the oath he taketh, and as well and as much as the other: ſo is it with all parents, ſo farre as the extent of their charge reacheth, whether by cuſtome till the child be fourteene yeares olde, (as the neereſt kinſman in Kent:) or by choiſe from fourteene vpward, or by will or wardſhip, from the death of the father or mother, till the childes age or mariage, they ought to ſee nothing wanting, which pertaineth to the childs good and Chriſtian bringing vp, ſo farre and ſo long as the time of their charge remaineth, and as the ſtate, abilitie, and place of the child, by his birth or liuing doth require. For as an heire as long as he is a child, is to bee ruled by his tutors and gouernours, till the time that either the law, or cuſtome of the realme, or his Fathers will doe make him free: ſo were it verie iniurious, that the child beeing made ſo much and ſo long ſubiect vnto them, ſhould not be ordered and guided by his gouernours, in ſuch Chriſtian manner, as his degree and eſtate, both in the meaning of the law, and alſo of his fathers

will,

will, answerable to iustice, equitie, and conscience, doth in all honestie and truth demaund and challenge. When God obligeth children by the fift precept, to honour Father and Mother, he doth by due equitie and answerable proportion, euen by the verie same commandement, tie the father and mother, to doe their office also to their children. Shall then any man take vpon him the roome, stead, authoritie, and place of parents, and many times receine aduantage by such an office, and not performe the worke of their office, but defraud the poore orphane of that which nature it selfe doth claime as a most due debt?

Howbeit because I shall haue occasion somewhat to touch them in particular, by reason of diuerse circumstances which will fall out in the distinct handling of the seuerall parts of the parents office, and of the seasons fitted to euery worke, I will hasten forward, to describe more amply the parents office.

This name of Parents, is a name of dignitie, and of soueraigne authoritie: a very honourable dignitie it is to be head of the family, the fountain of the offspring, and the true cause of the childrens beeing. What house, what citie, what kingdome can stand without this office? a very high authoritie, to commaund as his owne, to rule as a Lord, and to continue his power till the last houre of this life. The dignitie God will haue to be great: for he commaundeth the children to honour their parents, and directed *Salomon* to say, *The eye that mocketh* The dignity and authority of Parents. Precept 5. Prou. 30. 17.

keth his Father, and deſpiſeth the inſtruction of his Mother, let the rauens of the valley picke it out, and the yong eagles eate it. Of the authoritie *Salomon* alſo ſpeaketh, *Obey thy Father that begat thee*: and the Apoſtle addeth, *in all things*: and this is eſtabliſhed with ſuch a ſanction, that if the children doe not obey, they can looke for no peace or proſperitie.

Prou.23.22.
Coloſſ.3.20.

Wherein the office of Parents ſtandeth.

And this will the more appeare, if we conſider wherein this office doth conſiſt: For the office of the Parents is occupied in an honeſt care, a wiſe ouerſight, and a conſtant guiding of their children vnto the ende. The care is honeſt, if they doe ſeriouſly and honeſtly prouide for their perſons, and for the comfort of their bodies and ſoules. In reſpect of their perſons, they are to regard their being, and their wel-beeing: which wel-beeing is firſt concerning their condition, that they bee ſuch as they ſhould, and ſuch as God would: and ſecondly concerning their vſe, that they ſpend their time well and profitably at home, in all readineſſe vnto euery priuate dutie, and be made fit at all ſeaſons if neede require, to doe laudable ſeruice abroad, either in the Church or common-wealth, whether it be in matters of peace or of warre.

This care is to be attended vpon by a wiſe ouerſight, that the Parents watch and attend vpon their children, for the auoiding of all euill occaſions, and to ſee all duties rightly performed. And this muſt be done by a conſtant guiding: the eye, the hand, the tongue, and all that the parent doth, muſt be a guide to the child at all times, yea euery houre

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to direct and order him, that he grow and go forward, like an wholeſome and kindly plant, ſpreading out his branches, and bringing forth much and goodly fruit in due ſeaſon. Some mens office is about ſtones, timber, mettall, and ſuch like: ſome handle plants, hearbs, and flowers: ſome cattell, foules of the ayre, or fiſh of the ſea: the Phyſitian looketh to the health of the body, the Lawyer to the ſtate of the lands or goods; but the Parent is put in truſt with a more honourable charge, to gouerne the cheifeſt creature vnder heauen, to traine vp that which is called the generation of God, created after his moſt glorious image, and for which the ſonne of God diſdained not to abaſe himſelfe, taking the forme of a ſeruant, and to endure the moſt curſed death of the croſſe to redeem them.

The Parents office of great neceſſitie.

Who can ſay their authoritie is light, and their dignitie ſmall, and their charge of little value, to whome the King of heauen, the high and mightie God, committeth his ſonnes and daughters to be ordered and gouerned all the dayes of their life? This muſt needs be a waightie charge, and of great neceſſitie to bee regarded, which hath ſo great a worke which the heauenly creator requireth at our hands: and not onely ſo, but euen nature it ſelfe doth alſo exact it, and the worthy benefit thereof doth call for it. The puniſhment of *Ely* the Prieſt, may ſhew euery man what God looketh for, that Parents ſhould do to their children. The cuſtome of all liuing creatures, and the vſe of all nations and

ages, in the naturall loue and care that euery one hath ouer his kind, doth point out vnto vs in great letters, that nature hath written this in our hearts. And the manifold bleſſings in towne and citie, in ciuill and eccleſiaſticall affaires, in tempeſtuous vprores, and bright-ſhining peace, and the comfort, ioy, and glorie that ariſeth vnto Parents themſelues, to their friends, to their countrie, and to the honouring of the Goſpel, do moſt manifeſtly declare, and as a loud trumpet ſoundeth foorth the wonderfull excellent benefit, which aboundantly floweth out of the well guiding and good ordering of children.

It is then a neceſſitie of all neceſſities: ſpare to gouerne children well, ſpare to do any thing well, ſpare to haue any thing well, ſpare to reioyce in any thing wel: For by reaſon of *Adams* tranſgreſſion, there is no man nor child but is naturally giuen to euil, and euill education doth make them ten times more euill. Therefore as young impes muſt be warily looked vnto in their planting, grafting, growing, and bearing of fruit; ſo are the children of youth: they doe moſt neceſſarily require verie great care, ouer-ſight, and guiding, leaſt they be vtterly ſpoyled, and come to confuſion. And verily I doe determine thus, that if Parents knew and tooke to hearr, how much they hurt their children, how greatly they diſgrace & diſcredit themſelues, how exceedingly they hinder both Church and Common-wealth, and laſtly how vnſeemely and dangerouſly they dishonour almightie God, and

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what a way they open to the kingdome of Sathan, to ſinne, to miſcheiſe and miſerie, by ill gouerning of their children; they would fore-ſlow no time, neglect no occaſion, nor leaue any meanes vnattempted, wherein and whereby they might ſeaſon their children with the beſt and moſt profitable education.

Lycurgus the law-giuer of the *Lacedemonians*, taught his citizens this thing by two dogges, beeing both of one and the ſame litter; the one he trained vp as a hound to follow the game, the other he neglected and left to himſelfe: Theſe two beeing brought forth, and a pot of meate, and a hare beeing ſet before them, hee that was guided by order and teaching, quickly found his art, and followed the chaſe, after the hare goeth hee; but the other beeing laſie and vntidie, did as readily ſmell out his meate to feed and fill his belly, and after the pot goeth he. By ſuch a prettie deuiſe did this heathen man ſhew, how foule, filthy, and vnprofitable children prooue, if they be not well gouerned in their youth, and what a notable benefit commeth of good education: euen as the earth, although of a good kind, beeing not tilled or manured, is not onely vnfruitfull, but alſo full of weeds, briers, and thornes; ſo is it with the nature of man, being neglected, vntaught, and left to himſelfe, hee is prone to all euill, and falleth to a moſt diſorderly and vnhappie courſe of life.

But contrariwiſe, continuall inſtruction and cuſtome in good things, maketh oftentimes a bleſ- Good education changeth nature.

ſed change in the nature of man. As we ſee in king
2. King. 12. 2. *Ioas*, how notably by this meanes he behaued himſelfe: for hee did that which was right in the eyes of the Lord, all the dayes in which *Iehoiadah* the Prieſt taught him. And *Ruth* the *Moabite* by the
Ruth. fellowſhip of *Naomi*, and beeing in the houſe of religious inſtruction, became zealous after the liuing God, and mother of a child in an eminent place of
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For this cauſe, I call it the office of Chriſtian parents, for that vnto Chriſtians it moſt belongeth; becauſe they ought to ſhine as lightes in the midſt of this world, and by their example draw all men vnto God: for if Chriſtians would indeed doe faithfully, and practiſe conſtantly the things which God teacheth them, making the doctrine of the Goſpel, their wiſedome and vnderſtanding in the ſight of all people; they would then appeare to be of goodly and admirable comlines and beautie, by the order and manner of their life, that all other people would ſay and acknowledge, *Onely this people is wiſe and of vnderſtanding.* For euen as the dreaming Philoſophers, not knowing the things of God, did ignorantly boaſt of their great knowledge and excellencie: boldly affirming, that as a man excelleth a beaſt, by the facultie of reaſon; ſo they excelled all other men by their learning

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ning and wisedome in Philosophie: euen so Christians, which are taught and haue learned Christ, according as the truth is in Christ Iesus, doe by many degrees excell all Philosophers and wisemen of the world whatsoeuer: for their learning was naturall, earthly, and sensuall; but the learning of Christians, is supernaturall, heauenly, and spirituall. For although their learning was good in a kind, and did serue for the ordering of a ciuill life; yet as touching the true worthippe of God, and the right vnderstanding of many especiall morall duties, and namely touching the way, and meanes how to please God, and to obtaine saluation, (which God by his Gospel teacheth Christians) they were altogether to seeke and ignorant, yea and very enemies. Therefore of all them, the Apostle saith; *The naturall man perceiues not the things of the spirit of God; for they are foolishnesse to him, neither can he know them, because they are spiritually discerned:* whereupon the wisedome of the Gospel challengeth, and as it were triumpheth ouer all naturall and Philosophicall wisdome: saying, *Where is the wise? where is the scribe, where is the disputer of this world? hath not God made the wisedome of this world foolishnes?* And this is the true prerogatiue of euery Christian rightly instructed in the Gospel of Christ, that *He that is spirituall, discerneth all things, but he himselfe is iudged of no man:* as if he should say; there is such a light of vnderstanding, by Gods spirit, through the learning of the Gospel infused in the heart of iudicious Christians, that they are able

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1. Cor. 2. 14.

cap. 1. 20.

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Reuel. 14. 3.
Coloſſ. 2. 2.
Verſ. 8.
1. Tim. 3. 15.
Rom. 3. 2.
2. Tim. 3. 15.
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1. Pet. 2. 9.

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Vers. 8.

1. Tim. 3. 15.

Rom. 3. 2.

2. Tim. 3. 15.

Esa. 54. 13.

Ier. 31. 33.

1. Pet. 2. 9.

doing,

doing, that men might see the power and gift of God in his Church, and glorifie his name. Therefore it is said, *The grace of God, which bringeth salvation to all men hath appeared, and teacheth that we should denie ungodlines and worldly lusts, and that we should live soberly, and righteously, and godly, in this present world:* and againe, *Christ gave himself for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people to himselfe zealous of good works.*

Tit. 2. 10.

Verse 14.

Therefore we must know, that seeing Christians haue such honour, dignitie, priuiledges, blessings, graces, and gifts of God, aboue all other people of the world whatsoeuer; they ought aboue all other, to fulfill this office of Christian parents, that their children might excell, not onely in all things which are common with vs and infidels; as in the wise guiding of themselues, in eating, drinking, apparell, and in morall and ciuill behauiour in all callings and trades of this life; but also and especially, and much more in Christian religion and godlines, in knowledge, faith, loue, hope, and patience, in the feare of God, and in euery good way. For as nature teacheth that the parents do liue in their children after their death; so Christian religion doth enioyne parents, that they should haue such an honest care, wise ouersight, and constant guiding of their children, in good and Christian instruction and ensample, that in their posteritie true religion and godlines may continue and neuer cease, so as their children may be Gods children vnto all generations, and the fauour, grace,

and

and blessing of God might be vpon them and their children for euer: and so in them the word of God shalbe fulfilled; *The iust man that walketh in his vprightnes is blessed, and blessed shall his children be after him: A good man shall giue inheritance to his childrens children: The childrens children shalbe a crowne to the Elders, and the Fathers a glorie to their children: The children of Gods seruants shall continue, and their seed shall stand fast in thy sight.* Therefore I exhort all Christian Parents to consider of their office, to remember their charge, and to performe the worke which they owe to their children; and they shall finde, that as nothing is more fruitfull in vse, nor more goodly in sight, then a field well tilled and manured: so vnto Christian parents, which carefully and wisely traine vp their children and gouerne them, neglecting no dutie thereunto belonging; their children shall be a fruitfull field, a pleasant spectacle, ioyfull tidings, a comfortable remembrance, blessed of God, and honourable among men; in life delightfull, in death hopefull, and in all occasions, healthfull, sweete, and praisefull.

Pro. 20. 7. cap. 13. 22. cap. 17. 6. Psal. 102. 28.

Now this office of Christian parents is vetie large, and is measured by two times: first, the time before the children bee borne: secondly, all the time after they are borne. And vnder these two times are comprehended all the Parents dutie and works of his office; within the compasse whereof I meane to keep the course of my style, and the limits of this little Treatise; desiring almighty God

The limits or parts of this treatise.

to direct and blesse my labours therein, that they may bee profitable to his people, and vnto his glorie.

CHAP. II.

Of the office of Christian Parents in particular: And first, before the child bee borne.

They which would haue good children must prepare themselues with God.

EVery building must haue his foundation, and the foundation beeing well laid, the building will be good and stable, the neglect whereof hath ouerthrowne all. Euery family is called an house, and the building of the family is by the increase and good ordering of children: the foundation of children is the good carriage and vsage of the Parents, if they hurt not their children before they be, or hinder them in the wombe that they be not at all. Therefore they are to vnderstand what belongeth vnto them, and to forecast to doe that which is behouefull in this case: for as euery good planter will prepare his ground, and make all things fit before he beginne to set the plants: so euery good Christian man or woman, who desire mariage that they may haue children, ought to prepare and fit themselues for that honourable office of parents, by which the children bee happy and happily gouerned, that they may be a blessing and not a curse. *Epaminondas* the *Theban* captaine, when one *Pelopidas* obiected, that he prouided ill for

for his countrie, becauſe hee had no children, ſaid vnto him, Take heed you doe not prouide worſe, who ſhall leaue ſuch a ſonne; meaning a naughtie ſonne: ſignifying that it is better to haue no children, then to haue ſuch as are diſordered and vnruly. Therefore let all men and women know, that vnleſſe they make their way with God, and doe thoſe things which become Chriſtians in this caſe, they cannot be in hope to haue children, or at the leaſt ſuch children by whom they ſhould reape any comfort. Firſt therefore they muſt remember, that children are the gift of God, and to haue good children is an eſpeciall fauour and bleſſing of God: now therefore vnleſſe we doe thoſe things which are pleaſing in his ſight, or if wee breake the order which he hath aſſigned to euery ſtate and condition of men, we cannot looke for any ioy or comfort in this behalfe.

Firſt therefore, they muſt looke to their owne matching, both the man and the woman, (who deſire to bee Parents of good and godly children) and carefully make choiſe that they marrie in the houſhold of faith, and take no irreligious, profane, or wicked perſon: for ſuch vnequall yoking, as it diſpleaſeth God, and is like the fellowſhip of light and darkneſſe from which God calleth vs; ſo the effect and euent of ſuch mariages, touching their children, prooue very miſerable: As we may ſee in the firſt world, when the children of God married with the daughters of men for their beautie ſake; what an vngodly and vile corrupt brood

A wicked marriage, brings wicked children.

2. Cor. 6.

Gen. 6. &c.

came of it? by which the whole world beeing defiled and corrupted, God brought vpon them the great flood, and destroyed all, except eight persons. 2.Chron.21. *Iehoram* the sonne of good *Iehoshaphat*, a religious King of Iudah, married the daughter of *Ahab* a wicked king of Israel; he slew all his brethren the sonnes of *Iehoshaphat* his father, and walked not in the good steps of his owne father, but in the wayes of the Kings of Israel, doing euill in the eies of the Lord, so as hee gaue iust cause that the house of *Dauid* should haue beene destroyed, had it not been for the couenant and promise of God: howbeit for his abhominable idolatrie God plagued him sore; he destroyed all his eldest sons by the sword of the Arabians, and smote him with an incurable disease in his bowels, whereof in two yeares his guts fell out, and he died: and his sonne Cap.22. *Ahazia* walked in the same euill steps, and was slain by *Iehu* King of *Israel*. So dangerous a thing is it to marrie out of Gods house with wicked and vngodly persons; it changeth all into euill: and the euill of that marriage is dangerously euill: for corruption of nature descendeth by propagation, and children doe ordinarily shew in themselues the image of their parents in euill qualities; walking in and imitating the wicked waies of their parents, they receiue in the ende their pitifull reward, confusion and desolation. Therefore if parents would haue good children, let them lay their foundation in a good choise of marriage: hereof *Plutarch* out Of the education of children. of *Euripides* alleadgeth these words;

Nisi

Niſi fundamenta ſtirpis iacta ſint probè,
Miſeros neceſſe eſt eſſe deinceps liberos:

Vnleſſe the ſtocke be founded well and ſure,
The children muſt great miſerie endure.

Hereupon he willeth men to take great care with whom they match, if they would be parents of good and goodly children. And firſt he forbiddeth the fellowſhip with whoores and ſtrumpets, becauſe it bringeth an indeleble blot and ſtayne vpon the children. Then he affirmeth that baſe and vntoward parents, bring baſe and vntoward children; and proud and loftie children, come of proud and lofty parents; and a drunkard in his drunken moode, begetteth a drouſie, ditty, drunken child. In the place where I liued many yeares, I asked why certaine boyes were ſo giuen to roguing? no marueile ſaith one, for their father was the ſtouteſt rogue in all the countrie: and of a woman ſtayned with whoordome, one anſwered, ſhe is verie like her mother, who was a very common baggage. But it is notable which *Plutarch* and diuers others write of the *Lacedemonians*, that they puniſhed their king *Archidamus*, for marrying a wife of low ſtature, alleaging that he purpoſed to haue a brood of little Kings. But in this caſe, they were very much ouerſeene: for I haue knowne diuers low women, maried to tall men, and haue had goodly tall children: and where both parents haue beene of a reaſonable height, they haue had ſome very little and low children. But the thing which God reſpecteth, and vpon which parents may looke for good and to-

wardly children is this, that they marry onely in the Lord, and be not vnequally yoked; as a proteſtant to marry a Papiſt, an Atheiſt, or any vncleane or wicked perſon: for ſuch marriages bring forth a wicked and curſed generation, (if the Lord of his free mercie prouide not otherwiſe.) For as we daily ſee, that children doe much reſemble their parents in the forme and feature of their bodies, in greatnes and comlines, which the Poet doth aime at, when he bringeth in *Iuno* to offer *Eolus* a verie faire damoſell to be his wife, that he might be a parent of goodly and handſome children; And as *Diogenes* ſeeing a young man diſorderly in mind, and not wel capable of vnderſtanding, ſaid to him, Thy Father begatte thee when he was drunke; ſo doe we find that not onely naturall qualities, but alſo vices and wicked manners are hereditarie; like as the gowte, the ſtone, and the conſumption, doe follow ſome kinred more then other.

Virgil.

Diogenes.

Whoordome hurteth thy children.

The heathen and infidels ioyned to their wiues, whoores, and concubines: whores for pleaſure, concubines to keepe their houſe, and wiues to beget lawfull children. This wickednes is too much crept into our countrie: therefore it is fit, that they which intende to marry wiues to haue a bleſſed offspring and comfortable children, ſhould be admoniſhed and reſolued how lawfull ſuch a filthie mixture is for Chriſtians, how odious before God, and what miſerie it bringeth by feareſull plagues and puniſhments. Chriſtians know that marriage is honorable among all men, and the bed vndefiled,

Heb. 13. 4.

filed, and that whoor-mongers and adulterers God will iudge. Christians know that it is Gods will that they ſhould be holy and abſtaine from fornication, and keep the veſſels of their body vndefiled, in holines and honour, and not in the luſts of cõcupiſcence, like the Gentils which know not God. Christians know, that their bodies are the members of Christ: ſhould we then take the members of Christ, and giue them to an harlot? yea they are the temples of the holy Ghoſt, which is in them, and which they haue of God, and they are not their owne, for they are bought with a price, and therefore ought to glorifie God, in their body and in their ſpirit, for they are Gods, who hath made the body, not for fornication, but for his owne glorie. He therefore, or ſhe, that will dare to aduenture to defile ſo honourable eſtate, to incurre Gods iudgement; he that will deſpiſe the wil of God, make foule the members of Christ, and the Temple of the holy Ghoſt, and tread vnder feet the price of his redemption, and giue that to vncleannes which he hath purged, and abuſe that which is Gods & not his own, can he hope to haue lawfull children, hopeful heires, and a bleſſed iſſue?

1. Theſ. 4. 3.

1 Cor. 1 6. 16.

We reade of an Emperour of Rome, who to obtaine without diſhonour, the fellowſhip of a verie beautifull maiden, made a law that euery man that would, might haue two wiues. So are there ſome in our dayes, which being not content with their honeſt wiues, doe take to themſelues their ſeruants, or whom of ſingle perſons they can

To haue a concubine vnlawfull.

can get vnder the name of concubines, and will ſhroude themſelues vnder the ſhadow of the Patriarkes and Kings of Iudah; which men doe manifeſtly ſhew their hypocriſie, in that they dare to take vpon them to affirme that to be lawfull, which the writings of the Apoſtles, and the iudgement of Chriſtians in all ages haue not made lawfull. They are not ignorant that examples make not a thing lawfull, neither Gods paſſing by an offence; but it is the law of God which muſt ſquare our actions. *Iſmael* was by a concubine, but all men know that it was a want in *Sarahs* faith which cauſed it, and it became a plague, and in the ende ſhe was faine to procure the expulſion of the ſonne & mother. *Iacob* was deceiued by his father in lawe *Laban*, and dwelling ſo many yeares, he might bee eaſily carried with the wicked cuſtome of that euil country; yet was it not without ſome puniſhment: for he was troubled with the two womens emulation, and one of his ſonnes lay with one of his concubines: God paſſed not by it thereby to make it lawfull, but to ſhew his vnſearchable mercie to them who of ſimplicitie fall into errour. As for the doing of *Dauid* and *Salomon* there is no excuſe, beeing againſt the expreſſe * commandement of God. Howbeit the true and perfect iudgement in this caſe is taught by our Sauiour Chriſt, who is indeed the only doctor and teacher of his Church, whome the Father hath commanded vs to heare: he in a matter of like nature, where it ſeemed that God himſelfe by *Moſes* had giuen diſpenſation, as

* Deut. 23. 17.

in

in the bill of diuorse, sends them to the primatiue Matth.19.8.
law, the first institution of marriage, and sheweth thereby the vnlawfulnesse of putting away their wiues (except for fornication,) because in the beginning it was not so: and therefore concludes, *Let no man put a sunder that which God hath coupled:* so may I conclude against concubines, that in the beginning God made but one man and one woman, and but one woman for one man; and hee ioyned one man to one woman, that they two might bee one flesh. Hee then that taketh a concubine together with his wife, breaketh this ordinance of God, and therefore cannot hope to haue Gods fauour on his seede. The Prophet *Malachy* sheweth diuerse Malac.2.14.
reasons of this thing, why a man should not take a second woman to his wife: 1. she is thy companion: 2. the wife of thy couenant: 3. God made but one: 4. hee had residue of his spirit to make more: 5. the ende he made but one, because hee sought a godly seed; therefore he concludeth, they should not doe so, and in so doing they deale treacherously with their wiues. An example of Gods Iudg.9.
iudgement in this case, may *Abimelech* be the son of *Gideon* by a concubine; who after his fathers decease ambitiously sought the kingdome, and slew vpon one stone, seuentie persons sonnes of his father, and so bestirred himselfe in his wickednes, that he was slaine miserably. I might rehearse the Leuites concubine, and the great slaughter which Iudg.19.
followed: and the concubine of *Saul*, by occasion 2.Sam.3.6.
of whom his sonne lost life and kingdome. Onely

Cron. Sax. lib. 2. cap. 7.

I wil remember *Charles* the great, the first Emperor of the West, who did many excellent things, and this was his blemish, that his sonne by a concubine tooke armes against his father. Many such we read in histories, but it should suffice vs that the holy word of God is directly against them, and licenseth to one man, but one woman to be his wife at once, onely it graunteth to marrie againe if the former be dead, as *Abraham* did *Keturah*.

Rom. 7. 1.

To liue well a meanes of good children.

In the next place we looke vpon these two persons beeing married: here I finde it needfull they put on the wedding garment, if they meane to reioyce in the blessing of children. This I take is faith and a good conscience: for it is said, *He that hath innocent hands and a pure heart, which hath not lift up his minde vnto vanitie, &c. he shall receiue a blessing from the Lord, &c.* And this is Gods blessing, *His children shalbe like oline plants round about his tables*: which cannot be vnderstood but of good and godly children, in as much as it is a blessing promised to him that feareth God. This garment must haue a very pure and precious lining, namely, the true knowledge of the liuing God, and of his sonne Iesus Christ our Lord: For without knowledge the mind is not good; and euery wiseman will worke by knowledge: Therefore they must haue knowledge, that they may haue faith, and that they liue well, godly, and honestly, and namely that they may be wise in teaching and gouerning their children, when God sendeth them; and not to seeke how to vse them when they haue them: for they are vn-

Pfal. 24. 4.

Pfal. 128.

Prou 19. 2. cap 13. 16.

worthy

worthy to haue children, who knowe not how to guide them in their way, and to lead them in the way of saluation. Therefore God commaundeth that the Parents shall lay vp the word of God in their heart, and in their soule, and teach it their children: so that this is a speciall vse of knowledge, that the Parents should furnish themselues, that they might be able to teach their children. Euery man taking vpon him any charge, ought to be enabled and fitted thereunto, by sufficient gifts and endowments meete for such an office; and that aboue all other in that weightie calling of gouernement: and therefore he reckoneth it to be one of his fearefull plagues, when he maketh children rulers ouer his people: So likewise if the Parents be children in vnderstanding, there will be a miserable house, and the children most pitifully guided. I could therefore wish the Parents to looke to this betimes, and to vse all good meanes to prepare themselues to this worthy worke. There bee many good Catechismes extant, there is the new Testament, let them set apart (in the first yeare of their mariage) some little time euery day, to meditate and confer together in reading such bookes: and let them reuerently and humbly pray, that God would giue them vnderstanding: and then on the dayes of the assembly, let them be diligent in hearing the wise and godly Preacher, especially their owne Pastor. If they aduisedly read the 119. Psalme, they shall perceiue of what vse the knowledge of gods word is, and what needeth they haue

Deut.11.18.

Esa.3.4.

to be inſtant in prayer to vnderſtand the ſame.

Now come we to the wedding bed, which the holy ghoſt honoureth with a very ſeemely title, calling it, *The bed vndefiled*: Therefore the Chriſtian married folkes are to thinke aforehand, how they come together, that they diſhonour not themſelues in the ſight of God, or of his holy Angels. Firſt, that they bring chaſt bodies and chaſt minds either to other: ſecondly, that their meeting be not for mere luſt, to ſatisfie their greedie deſire: thirdly, that they vſe all modeſtie and comly cariage either to other: and laſtly that they pray vnto God for his mercie, fauour, and bleſſing, that they bee inſtruments of his glory. Theſe things may be deſcried in that wiſe and modeſt carriage of Boaz toward Ruth, when ſhe challenged the right of kinred: he ſet euery thing in a right order, and the circumſtance of euery thing, (though he were olde and ſhe young) before he would touch her: but when hee had approoued himſelfe before the Elders of his citie, and made all things without errour plaine and free, then had hee the godly prayers of the faithfull people, and after receiued her into his houſe, and the text ſaith, *The Lord gaue, and ſhee conceiued and bare a ſonne.*

Heb. 13. Moderation & comlines in the marriage chamber.

Ruth. 4.

Secondly, they muſt follow the rules of nature, which ſaith, *Eſt modus in rebus, &c.* meaſure is a meetie meane: for ſome fall into the vice of *nimium*, too much, and ſo weaken themſelues ſometime the ſtronger deſtroyeth the weaker, and ſo either there is no ſeede by that marriage ſo foo-

liſhly

lithly carried, or els very weake and sickely children: some againe falling too short of their duties, bring in many temptations and occasions to euill, which blemish themselues, and hurt their posterity, if they haue any. At this one thing did *Lycurgus* in his manner bend his minde, when he made a lawe, that the bride and the bridegroome should not sleepe together, but spend the greater part of the day with their equalls, and with them to spend the whole nights, but with the bride to keepe company by stealth and shamefastly, and that for two reasons: 1. that they might be strong in body, and haue strong children: 2. that their loue might not faile: which law although it be not absolute, & in all things to be followed, yet it sheweth that moderation betweene man and wife, is best both for them and their children. On the contrary, God made a lawe, that a young man Deut. 24. 5.
should not goe forth to warre the first yeare of his marriage, to teach that the dwelling together of man and wife is necessarie, that there may bee a good foundation for the time to come, both for their honest loue, & their wise preparing of themselues to all duties in marriage, and namely in regard of children: for in that time their minds may be setled, and good order taken for euery purpose.

Yet hath God set downe one expresse law of continency and modestie, namely, that they should abstaine in the monethly weakenesse of the wife: and sometime for speciall prayer and fasting. this the married couple ought to vnderstand, that

Abstaine some time. Leuit. 18. 19. 1. Cor. 7. 5. Ioel. 2. 16.

the first day of their marriage, and to make conscience not to breake it at any time of their life.

Some by folly hinder procreation.

Now it falleth out that sometime the married couple doe liue together diuers yeares, without any child; which must bee considered, whether it come by naturall weakenesse, or by their owne follie. In naturall weakenesse I haue knowne some well releiued by the wise and skilfull phisitian; and sometime the counsell of the honest experienced midwife doth good: but many are hurt by their own folly: some are caried with such delight in pleasure, and hoiting about, immoderate banqueting, dauncing, riding, leaping, that nature is made wearie, and vnable to accomplish that worthie office of conception, or to hold the thing conceiued. For (as phisitians teach) there must be the mutuall strength of man and woman, to doe this great worke; therfore if either of them doe distemper themselues, and make themselues vnable, they remain childles. Therefore moderate exercise, temperate diet, as euerie ones calling permits, is to be vsed of the married Christian. In some againe idlenesse, liuing still, giuing themselues ouer to euery fiddle faddle, yeelding to vehement irefulnesse, or to peeuish grieuing, or to excessiue laughter, doe sometimes hinder the freedome of nature. You shall haue some husbands in a merriment, suddenly put their wiues in a feare; some by suddaine anger and vnkindnesse affright them: these and many other follies, which are great hindrances to conception, by good order

may be preuented, when the married couple ioyne louingly together, to walke honestly, temperately, and comely, as it becommeth them that professe the feare of God.

But if the maried couple, find themselues not guilty of such follies, and yet God giueth them not their desires; they are to vse another temperature of their mind: first and principally to submit their wil to Gods wil, that they be not ouer greedy of children, nor ouer much greiued for want of children, neither repine at others which haue; and to take heed of all intemperate speeches, vowes, carnall and witches counsell; and with patience to waite vpon God and to stay his leasure: As *Abraham*, *Isaac*, *Hannah*, and *Zacharie* stayed long before they had any child. For God will sometime trie the faith and patience of his children, as he did theirs, and he will hereby teach vs to looke vpon greater blessings, then are these of children. Notwithstanding he hath left vs a meanes to obtaine children, according to his will, which is prayer; by which all those true beleeuing people, before named, receiued issue and a blessed ofspring from the Lord. And they must yet straine the weakenes of their affections one degree higher, namely to be content if God giue them none at all; knowing that though it be a blessing to haue sonnes and daughters, yet the want thereof cannot hinder our saluation and comfort with God. Therefore God speaketh comfortably to the stranger, and to them who haue no children, who waite vpon him; *Let*

Aquier spirit and prayer fit in desiring of Children.

Be content with Gods will.

not

Esay 56.3. *not the ſon of the ſtranger, which is ioyned to the Lord, ſpeake and ſay, The Lord hath ſurely ſeparated me from his people: neither let the Eunuch ſay, Behold I am a dry tree: for thus ſaith the Lord vnto the Eunuch that keep my ſabbaths and chooſe the things that pleaſeth me, and take hold of my couenant: euen to them will I giue in mine houſe, a place and a name, better then that of the ſonnes and of the daughters; I will giue them an euerlaſting name that ſhall not be put out.*

Now becauſe that in all theſe things I find praier a notable helpe and comfort, to Gods children, for their ſakes which haue not the gift of prayer, I thought good to ſet downe this forme of prayer following.

A prayer for the new married couple.

ALmightie and gracious God, our deere and louing Father in Ieſus Chriſt, we thy poore and vnworthy ſeruants and children, doe humbly confeſſe againſt our ſelues, that we are not worthy of the leaſt of thy mercies, becauſe of our naturall corruptions and daily offences: we pray thee therefore to pardon and forgiue vs for Chriſt thy ſonnes ſake: and to giue vs grace, by the guide of thy ſpirit, to walke vprightly before thee, in our place and calling, and namely in regard of this holy eſtate of matrimony, that we may keepe our ſelues vndefiled both in body and ſoule: teach vs to walke in thy holy wayes, and knit our hearts in thy feare; guide vs in the reading, hearing, and meditation of thine holy word, that we may be furni-

furnished with knowledge, faith, and a good conscience, that we may doe those things which are pleasing in thy sight, and flie all euill wayes. Giue vs we pray thee (if thou thinke it fit) the blessing of children, and grant that our children may be thy children to the worlds end, and that we may abstaine from all vnlawful and hurtfull things, which may hinder the same, and that vsing all lawfull furtherances, we may rest vpon thy goodnes, and submit our will vnto thine, in all patience, and thankefulnes: And whatsoeuer commeth to passe, to rely vpon thy fauour, & mercie, in Iesus Christ, and therein to comfort our selues, and to runne the race that is set before vs, in the pilgrimage of this our mortall life, as it becõmeth thy children, to thy glorie and our saluation, in and through Iesus Christ our onely Lord and Sauiour.

When the woman is certaine that she is conceiued with child, both man and woman are to cal to mind the things before mentioned, and following the works of their calling with good order and prayer, to commend themselues to Gods fatherly protection. And ouer and aboue all these things, to be very circumspect in prouiding of a midwife: which thing although euery one be carefull after their abilitie to do, yet I find it necessary to make some mention thereof: for good and expert midwiues are scant, and by the wicked and vnskilfull much hurt must needs be done both to the mothers and to the children. I would therefore make

Good and fit women to bee chosen for midwiues.

a motion to all parents that feare God, and are of any countenance in any congregation, as the miniſters, gentlemen, and other graue both men and women, that they would not let ſlip the care of ſeeking and chooſing midwiues, as in times paſt (ſo farre as I could perceiue, learne, or heare.) No fit wiſe woman is ſought after, to bee choſen to that needefull and waightie office, but ſuch onely are midwiues as put forth themſelues: whereby it commeth to paſſe, that ſome places haue none, ſome vnskilfull, and ſome very wicked and dangerous. For want of a midwife all men know great is the perill: for want of skill the perill is greater: but by wicked midwiues, eſpecially if malitious, moſt danger of all: euery dayes experience doth manifeſt the truth of this thing. There bee two things in a wicked midwife that be moſt dangerous; if either they be prophane, popiſh, or ſuperſtitious; or elſe of an enuious, proud, reuenging nature, the poore young woman dare not diſpleaſe her for feare of hurt, and ſo are eaſily drawne to follow her will, or at leaſt to diſſemble. I haue known an honeſt vnderſtanding midwife, to haue done much good in reſpect of religion and honeſty, by her godly inſtructions and honeſt example. It ſhould ſeeme that Iacobs poſterity had care of this choice, in that the children of Iſrael beeing many, the midwiues fearing God, preſerued the males aliue contrary to the Kings commaundement. Vpon theſe and ſuch like reaſons, I could wiſh the graueſt and wiſeſt ſort of euery pariſh, to

Exod 1.17.

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conſider if it be not behouefull for euery pariſh, to chooſe to themſelues honeſt Chriſtian women to bee midwiues; and to vſe all good meanes, as namely the aduiſe of ſome good Phyſitian, that they may be made skilfull: this would be a liuely cauſe of many good things, and a ſweete remedie for many and diuerſe great euills.

Prayer in the womans trauel.

Now the womans time beeing come, me thinketh I ſee this honeſt midwife fearing God, ſoberly beginning her needefull worke, calling vpon all the women preſent, and eſpecially her who haſteneth to her trauell, to pray vnto God in the name of Ieſus Chriſt, to ſend a good trauell and ſafe deliuerance: ſhe doth not as in popiſh time call vpon our Ladie, or teach them any ſuch trumperie, but ſoberly and grauely comforteth the woman in paine, as cheerefully as ſhe can to do her duetie in the preſent neceſſitie, and with a calme patience of body and mind to caſt her anker of hope on Ieſus Chriſt, and ſo to ride out the ſtorme appointed her by the Lord.

Let the man keep at home in his wiues trauell.

Here I finde a double errour, a great fault indeede: Firſt, there be men that will abſent themſelues from home, of a certaine fooliſh conceited idleneſſe, that he be not troubled at the time of his wiues labour, when of dutie he hath moſt need to bee at home: for who is able (as the husband) to comfort the pained wife, to cheere her vp with feruent prayer, to ſee all things needfull to be ready, and whatſoeuer may happen, to ſupply the want, preuent the euill, and further the endeauour of e-

uery good thing behoouefull for his wife. The loue of the husband ought to be like vnto that of Chriſt to his Church, who gaue himſelfe for it: and therefore how eſpecially he ought to be at hand, when ſhe is in ſo great paine and perill, and that for his ſake, to bring him a child that ſhal beare his name, and in whom he may liue after he is dead.

The woman patient in her trauell.

In the woman there is another fault as great as this, who taſting this bitter cup, through impatience will make raſh and vnlawfull vowes; forgetting her ſweet Sauiour who for her ſake endured much more, and he moſt kindly calleth to her to come to him in her trauell, to beare his yoake, and to learne of him to be humble and meeke. I haue known ſome that becauſe of theſe paines, haue denied the duty of a wife to her husband, pretending, what if I ſhall die: ſuch a woman muſt call to mind ſhe is a Chriſtian, therefore muſt refuſe no paine, to ſhew her obedience to Gods ordinance: ſuch a woman many yeeres after (as I haue known) feeling the fierie raging of a hot burning ague, and the intollerable paines of the chollicke and the ſtone, hath verie much repented and bewailed her fooliſh ſtriuing againſt the Lord, and impatience in child-bearing. The auncient women in olde time counted it an honour to beare many children; as aged *Sarah* and *Elizabeth* reioyced, when they knewe they ſhould paſſe through this battell to winne a ſonne. For a little worldly mucke & traſh, many will refuſe no toile, labouring and ſweating night and day without reſt, in exceeding feare and griefe:

Gen. 21. 6. Luk. 1. 24.

griefe: and ſhall an honeſt Chriſtian woman thinke much to endure the Lords hand, euen a meaſure of his croſſe (which hee for our ſinnes hath laid vpon all fleſh) and that for ſo honourable a ſeruice, as to bring forth a ſonne or a daughter, a thing aboue the power of men and Angels, a creature moſt excellent, to which no creature vnder heauen is comparable. Let them remember the liuely ſpirit of worthy *Leah*, who hauing conceiued and borne the ſixt ſonne, with great ioy aduanced her ſelfe, ſaying, *God hath endowed me with a good dowrie, now will mine husband dwell with me, &c.* Gen 30.19.

Children are the pledges of loue betweene man and wife: the children of Chriſtians are the ſeede of the liuing God, the beautifull ornaments in a fruitfull family, the ſtayes and pillars of the common-wealth, and of the Church of God, a glorious crowne to father and mother. Therefore let no Chriſtian woman refuſe any trauell or paine, to obtaine ſuch a worthy and precious treaſure. But now let vs haſten to behold the child being borne.

CHAP. LII.

Of the office of Chriſtian Parents from the birth of the childe, till it bee ſeauen yeare olde.

WHen the child is borne, then beginneth his life with men, his life is meaſured by

time, and the time of men is their age, and the very beginning of the childs age doth make the maried couple really parents: therefore now they muſt beginne to looke about what to doe for their childe.

Howbeit the birth of the child doth not alwaies make them parents of the liuing, but mourners for the dead, and the parents dwelling is become the houſe of mourning: what is then to be done? the dead corps is to be enterred, and to be remooued out of the ſorrowfull ſeers ſight: true, but this is not all: for here is a great griefe conceiued, not eaſily to be ſhaken off by the tender hearted parents: ſo great hope, longing, and waiting; ſo much paine, trauell, and labour; but all is in vaine, the hope is made voide, and the paine hath no fruits, the childe is dead. Here the parents are to remember their calling with God, and ſo to bridle themſelues from exceſſiue ſorrow, and to take heed of murmuring, leaſt a worſe thing follow; if they take this impatiently, they cannot looke for Gods bleſſing to haue any more. Firſt therefore they are to know, that when a thing is once done and paſt, it muſt needs be Gods will it ſhould be ſo: and in this caſe it is ſayd, *Vnto God the Lord belongeth the iſſues from death:* therefore good King *Ezekias*, in a matter of like nature, but of greater moment, quietly ſayd, *The word of the Lord is good*: And Iob in one day looſing exceeding great riches, with ſeuen ſonnes, and three daughters, and thereby fallen into a moſt exceeding degree

Grieue not ouer much for the dead child.

Pſal. 68. 20.

2. King. 20. 19.

gree of sorrow, yet meekely confesseth vnto God, *The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord.* Now marke what end God made with him, he sent him againe afterward much more riches then he had before, with very faire and goodly children, and many comfortable daies; to teach vs to take patiently whatsoeuer God sendeth, and to waite vpon his mercie and goodnes. But there is yet a greater griefe: the childe liues, perhaps an houre or two, or more, and sodenly a qualme ouercasteth the heart, and it dieth vnbaptized. Alas! what a griefe is this, when some parents, hauing tasted a little of the popish leauen, stand in feare that their child is damned. Here the duty of parents is to remember, they are Christians; if Christians then haue they fellowship with God the Father, and with his sonne Iesus Christ: then is God the God of their children, and their children are sanctified, beeing the seed of beleeuing parents: therefore as the children which died vnder the law, before the eight day wherein they should be circumcised, were in no danger that way: so Baptisme comming after and in stead of circumcision, cannot disanull the couenant concerning Christ, because there is saluation in no other thing, but in him onely: *For amongst men* (as the holy Apostle saith) *there is giuen none other name vnder heauen whereby we must be saued.* Therefore Iohn Baptist confesseth, he baptized with water, but Christ baptized with the holy Ghost. It is then not the outward washing of water

Iob.1.21.

Cap.42.12.

A beleeuers. child dying vnbaptized in state of saluation.

1 Ioh.1.2. Gen.17.7. 1.Cor.7.14.

Colos.2.11.12.

Act.4.12.

Matth.3.11.

ter that ſaueth the childe, but Chriſt and his ſpirit. And leaſt it ſhould be obiected, that the Baptiſme with vs is of more vertue then that of Iohn,

1.Pet.3.21. S. Peter expoundeth this caſe, ſaying; *Baptiſme ſaueth vs, not by the putting away of the filth of the fleſh* (which is the outward Baptiſme of water) *but the anſwere of a good conſcience toward God,* (which is the

1 Tim.2.5. inward Baptiſme of Chriſt by the ſpirit.) Now our

1.Ioh.2.1. Sauiour Chriſt gaue himſelfe to be a ranſome for all men; he is the propitiation for our ſinnes; and

Heb.10.14. with one offering hath he conſecrated for euer them that are ſanctified. Shall we then thinke that he hath ordained Baptiſme, to diminiſh in him the value and price of our redemption? God forbid. But as Abraham was firſt righteous by faith,

Rom.4.11. and after circumciſed as a ſigne and ſeale of the righteouſneſſe which he had before: ſo the children of Chriſtians are in the couenant, and ſanctified by their parents faith: and Baptiſme is added for a confirmation to the liuing, and not to augment and make perfect our redemption, which is in Ieſus Chriſt.

A fault to put off Baptiſme. But there is vtterly a fault among Chriſtian parents, that they often put off Baptizing their children vpon friuolous cauſes, ſometime a moneth together, to make their feaſt of vpſitting on that day, and ſometiſme God taketh away the child in this while; here God knoweth how to puniſh the neglect or contempt of his holy ordinance of Baptiſme, though the children bee firmely ſhadowed vnder the vnchangeable election and couenant

nant of God, and through the perfect worke of redemption by Christs blood, and sanctification of his holy spirit. For baptisme beeing a seale of all those graces of God, and a badge of our profession, and that commanded by Christ himselfe, ought not to be lightly regarded.

But let vs leaue the house of mourning, and come to that house where the woman beeing deliuered, remembreth no more the anguish of her paine, but doth ioy that a man is borne into the world, and calleth to the godly midwife to pray her husband to come to her, to giue God thankes for his fauour and blessing, and the Christian father most readily commeth in, and bowing his knees with humilitie, he prayseth God, and saith after this manner,

Thankes to God for the child wel born.

A thanksgiuing for the womans safe deliuerance.

WE humbly thanke thee, O God, our mercifull Father in Iesus Christ, for this thy fauour and blessing in the safe deliuerie of this woman thy seruant, and that thou hast giuen vnto vs this child with life and comfort; we pray thee forgiue vs our sinnes which make vs vnworthy of thy mercies; and strengthen this woman to returne to her former health, and make her a prosperous nurse vnto this child. Sanctifie also, we pray thee, this child, euen vnto thine owne selfe, and preserue it in goodnesse to be thy faithfull seruant: and giue vs grace to bring it vp in the true nurture of Chri-

stian pietie, that it may be a worthy instrument of thy glorie in time to come, through Iesus Christ our Sauiour and Redeemer. Amen.

This done, they thinke vpon the seale of the couenant, and against the next Lords day, they prepare to haue their child baptized, as a member of the congregation of God: and by the authoritie of the father, a fit name is giuen to the child, not only to distinguish him from others, but also such as may put him in minde of some good thing concerning God. As God called the first man *Adam*, because he was taken out of the earth; and the woman was called *Isha*, because she was taken out of man: *Abram* was called *Abraham*, because he should be a father to many nations: and such like.

Gen.2.19.

Two times for the parents office.

Here these married couple of Christians being truely and really parents, he a father and she a mother, the speciall workes of their office do beginne to offer themselues: which are contained either in that royall dutie of *education*, or else in that perpetuall care and ouersight, which neuer forsaketh the godly mind of the Christian Parents. The first if it be orderly taken in hand, and duely and fully performed, continueth from the birth to the day of marriage, or some other setled estate by himselfe: when that saying beginneth to be fulfilled, *For this cause shall man leaue his Father and mother, and they two shall bee one flesh: The woman is made subiect to her husband, and the husband is become head of his wife, and guide of her youth.* The second is from

Gen.2.24.
Eph.5.22.
Prou.2.17.

the

the entrance of their firſt marriage, vntill death depart the parents from the children: when the children may ſay, *Our father and mother know vs not:* Eſa.63 16. and the Parents to the children, *Henceforth you* Act.20.25. *ſhall ſee our face no more.* Theſe two duties haue their order and varietie of workes, according to the ſeuerall degrees, which time and age bring vpon the children. For as one ſaith, there is a certaine courſe of age, and one way of nature, and the ſame ſimple: and vnto euery part of age there is giuen his owne proper ſeaſon: as vnto children pertaineth weakenes, to a young man luſtie ſtoutneſſe, Cic. Cat. maior. grauitie to the conſtant age, and to olde age a certaine ripeneſſe. And the Scripture ſaith, *In childhood we ſpeake, vnderſtand, and thinke as a child, and in* 1. Cor. 13. 11. *manhood we put away childiſh things.* Therefore this gouernement is to be fitted to the ſeaſon of euerie age: we proine young plants, dreſſe their rootes, and ſtay them that they may grow vpright and handſome; when they are growne to ſtrength, we take away the ſtayes, but we ceaſe not dreſſing and proining, and thereunto we put the more ſtrength: ſo children are the more tenderly to be vſed in former yeares, but the ſtrength of gouernement ought to grow with their age. Between theſe two parts of the parents dutie, *Iſidorus* diuideth ſix degrees of age: 1. Infancie, which hee will haue to continue from the birth till ſeauen yeeres of age, becauſe till that time he is not ſo perfect in ſpeach. 2. Childhood, from ſeauen till fourteene, becauſe they are pure, and free from a certaine naturall Iſidor. etym. lib. 1 cap 2.

ſtrength and facultie ariſing about that age. 3. Youth, from fourteene till twentie eight, wherein a man commeth to his full ripeneſſe at eighteene, and to his luſty ſtrength after to the ende of his period. 4. Manhood, or rather the firmeſt age, which he would haue to continue till fiftie. 5. The age of grauitie declining to old age, which he draweth out till ſeauentie yeares: and from thence the ſixt age, which he calleth olde age, when age waxeth heauie.

Educations time.

In education ordinarily, the firſt three degrees or the moſt part of them, are beſtowed; although ſome marrie younger, and ſome elder. And here I cannot but commend the laudable cuſtome of the noble citie of *London*, which bindeth many to ſtay till after twenty fowre, whereby the man hath the more experience and wiſedome, before he take vpon him to gouerne himſelfe and others.

Educations workes.

This bleſſed worke of Education, either reſpecteth the maintaining our naturall life, which is common to all other creatures that liue, mooue, growe, and encreaſe in ſtrength, in ſtature of body, and in the vſe of all the ſenſes: or elſe the applying of all theſe, by the ſweet conſent of the reaſonable ſoule, which is ioyned and mixed with the bodie, and giueth life and vigor to all the reſt; that theſe two parts of man, body and ſoule, vnited as two twinnes, may liue and grow together, and doe euery action in a moſt melodious harmonie, conſenting and working as one, to make a goodly and a wiſe man, in whoſe face a pleaſant ſhining

light

light may drawe the loue and liking of all that bend their eyes thereunto. The latter of theſe is in a double manner: for ſome teach their children a ciuill life, others adde vnto the ciuill a Chriſtian life: the former is a comely carriage of his perſon in curteſie, and in the vſe of humane learning, and morall vertue; the latter is in Chriſtian erudition of faith and pietie. And all theſe are done by inſtruction and diſcipline; and this latter conſiſteth in admonition and reward: the reward is after the manner of obedience to inſtruction, either prayſe or correction: and vnto all theſe the example of the parents muſt bee a liuely image, to drawe the eies of the childrens minde to doe all that which they are taught.

Now this honourable worke hath many hinderances in their times: the firſt are by payres on the right hand, indulgence and bountie; on the left hand niggardlines and ſeueritie: if theſe be found in parents, they marre their good education. The ſecond, the diuerſitie in iudgement or affection in the parents, when they draw not in one yoake, they follow not a common counſell, but are lead as their ſeuerall humors ſway them: one buildeth, another pulleth downe, or els they pull downe with diuers inſtruments on both ſides; and ſo the poore child is ſpoiled and vtterly vndone betweene them. Alſo the negligence of parents ſuffer many intruders, which caſt in gowrds, and marre the good licour of erudition, by ſecret inſinuating of euill wordes, and counſell, and lewd exam-

Hinderances of education

example. All theſe things (which here are ſayd ought to be done, or to be auoided) muſt carefully be looked into, by the good Chriſtian parents, if they would haue their children well brought vp and happily. In euery degree of age, there is ſomething of euery of theſe, more or leſſe to be obſerued, vnto which (through Gods helpe) I will guide the parent, that he may ſee his office what he ought to doe in euery ſeaſon.

Education in the Infancy.

Education then challendging her authoritie and buſines, to be exerciſed in the firſt three degrees, we will in this chapter hold out our glaſſe, and ſhew the lineaments thereof in the firſt degree, till the child be ſeauen yeares of age, that is in his infancy.

The mother ought to nurſe her own child.

Here me thinketh I ſee the child ſwadled in clouts readie for the cradle, the mother pointeth out to her prouiſion for the little babe; the midwife is carefull to aduiſe the childwife, to looke well to her ſelfe, and the Father harkeneth cheerfully what may be lacking, and all the houſe is ready to doe ſomething to ſhew their ioy for the new borne babe. And firſt all the care is about the naturall life, they warme the clouts, they prepare pappe, and there is a keeper to keepe in the mother, and to looke to the child. In ſome places there comes in the childwiues mother, and layeth things to her daughters breaſtes to drie vp her milke: ſhe will not haue her daughter troubled with the nourſing: and the Father cannot abide the crying of the child: therefore a nurſe is ſent for

in

in all haſt.

Here let not the parents runne headlong after their fancies; children perhaps are more of value, then that a little trouble ſhould ſo haſtely, and ſo ſoone turne them out to a ſtranger; and the charge of ſo precious a iewell, is not ſo lightly to be regarded: if they did conſider how far the office of parents doth binde them, and would make conſcience of their wayes, they could not vpon ſo ſlender a cauſe, venture the child out of their owne boſome. Let them therefore hearken, firſt what nature ſpeaketh to them, and then what Chriſtian religion requireth. Nature ſeemeth to me to ſpeaketh aloud, that the mother which breedeth the infant in her wombe, hath therewithall, in the ſame body prepared two breaſts full of milke, as it were two bottles to feed it being borne, which is moſt kindly for that child, and hath no other vſe to ſerue vnto. Other creatures euery one in their kind, the bleating ſheepe to her lambe, the lowing cow to her calfe, and the clucking hen to her chicken, doe follow natures lore, and will not leaue their young, till they can ſhift for themſelues; and ſhall a woman thinke ſcorne of that which nature hath giuen her? marke what followeth: many times the milke of a ſtranger, bringeth forth in children ſtrange diſeaſes and ſtrange manners: ſome nourſes for ſlouth, and ſome for coueteouſneſſe keepe mens children till they haue taken that weakenes, that they neuer recouer: and ſome make a ſhort worke, and ſend the parents word,

Nature willeth mothers to be nurſes.

word, your child died beſide me, and was neuer ſicke. The nourſe (ſaith one) can doe very much, both to the framing of the body, and of the manners of the child. The purblind woman by ſight maketh a purblind child, the drunken woman weakeneth the childe, and maketh it intemperate: a ſicke nurſe a ſicke child, a mad nurſe a mad child. The infirmities and ſickneſſe of *Titus*, *Veſpaſians* ſonne, is imputed to his nourſe, being ſubiect to the ſame: and the cruelty of *Caligula* is layd to the charge of the nurſe: *Drabonucia* the wife of *Vradiſlaus* King of *Bohemia* bare two ſonnes at one birth, who after the nature of their ſeuerall nourſes, proued: the one cruell, the other mild. Hereupon againſt the cruell man, exclameth the Poet,

Hiero. Gardan. de ſubtil. lib. 11.

Aeneas Sil. hiſt. Bohem. cap. 14.

Natus es è ſcopulis, nutritus lacte ferino.

Borne of a rocke thou art indeed:
The milke of beaſts was all thy feede.

Some compare ſuch mothers to cuckowes, that lay their egges in ſparrowes neaſts: and bids them looke for ſuch a change, as the egges of hens being ſet vnder hawkes. This men ſee by daily experience that the parents loue is not ſo firmely rooted in the nurſes armes, as in the mothers lappe: and they looſe many pleaſures, which the child would giue for his mothers milke: yea ſometime the mother doth hazard not onely her health, but her life, by ſtriuing againſt nature to ſtop and drie vp her milke: whereas if ſhee nurſe her child, it maketh her healthy, and of a good ſtomack to her meate, and findeth that benefit and delight, which

may

may well pay for all the mothers paine and fathers patience. But what a pitifull thing is it, for a fine, comely, modeſt, and well bodied mother to giue ouer her child to a plaine homely woman, from whome ſhee knoweth not what the poore child is like to purchaſe? Some are ſo giuen ouer to eaſe, and beſotted with fooliſh delights and pleaſures, that they will haue parrots, munkies, little dogges, or ſome ſuch like in their armes or lappes, to play withall, and them will they feed, and put out their children to other, as though they were fitter to nouriſh beaſts then children. Let ſuch heare what nature ſpeaketh to them: *Ceſar* Emperour of Rome eſpying ſuch a thing in the richer ſort of ſtrangers at Rome, carrying about them, and delighting in apes and dogges; to rebuke their vnnaturall follie, demaunded whether in their countrie women brought forth no children: ſignifying, how vncomely a thing it is in nature for men or women to delight in any ſuch thing, more or equall to their children. To conclude, me thinketh I heare nature it ſelfe to ſpeake to all childing women, ſaying, If it be a goodly ſight to behold a gallant tall ſhippe vnder his ſpreading ſaile, to cut the euen and ſmooth ſeas: and a luſtie well-ſhaped gelding to pace out his ground vnder a skilfull handſome rider: if it be a comely thing to ſee a fruitfull branching vine, couering all the houſes ſide, ſet all about and bedecked with ſweet and well coloured cluſters of grapes: then and much more is it a moſt ſeemely and delightfull thing in the eies of any

man or woman, and pleaſant to looke vpon, a louely and louing mother cheerefully to ſit in the midſt of her young children, and the ſucking babe ſmiling, and ſweetly to lie in her armes, and ſitting in her lappe merrily to draw the ſpringing breaſts of her that bare him.

Chriſtian religion requireth mothers to be nurſes.

Secondly, that you may diſcerne what Chriſtian religion requireth, let vs obſerue with what tearmes the holy Scripture doth commend the nurſing of children to their owne naturall mother. Firſt, it ſheweth vs that young women ought to

1. Tim. 5. 14. marrie to *beare children*; where vnder the tearme of bearing children, is meant all the labour and buſineſſe which is to be performed in the nurſing and good education of children; that young women be not idle, and goe vp and downe like buſi-bodies, but by bearing of children to haue buſineſſe, in beſtowing their time in the nurſing and bringing vp of their children. Therefore when a woman waxeth olde, it is obſerued there as a marke of an

Verſ. 10. honeſt Chriſtian woman, *if ſhe haue brought vp her children:* as though they were but light huſwiues, who in their youth had not taken the paines to nurſe and bring vp their children. And it ſeemeth to me that this matter is made by the holy Ghoſt the ſpeciall ſeruice of the wife, that where ſhee is excluded from beeing a teacher in the congregation, and ſo might be diſcouraged as an vnprofitable member, it is ſaid, that notwithſtanding ſhee beare not the office which pertaineth to the man, yet in way of ſaluation ſhe hath an other good ſeruice

uice which is belonging to women, that is, *She ſhall bee ſaued by bearing of children, if they continue in the faith, &c.* where all the worke about children is *ſynecdochically* put vnder this tearme, bearing of children; to note out what good office the woman hath, in bringing forth, nurſing, and training vp of children. Therefore the religious people of thoſe dayes, did ioyne the wombe and the paopes together as inſeparable companions, that where the wombe beareth the childe, there the pappes ſhould giue ſucke; as it is ſaid, *Bleſſed is the wombe that bare thee, and the paps that thou haſt ſucked.* In which ſenſe *Moſes* excuſeth himſelfe from carying Gods people, becauſe he had not conceiued them. If you looke for an example, God is greater then man; his ſonne was nurſed by the pappes of the Virgin *Mary*, whoſe wombe had conceiued him, and brought him into the world; and therefore I take it, that wealth, pleaſure, or eaſe, cannot excuſe the mother which nurſeth not her own child. In *Hannah*, the nurſing is preferred before a ceremoniall dutie, and ſhe tarrieth at home when ſhee ſhould haue gone to the feaſt to worſhippe God, that ſhe might nurſe her child. In *Sarah* a good old gentle-woman we finde it an inſeparable coniunction, to haue a child to giue ſucke: for ſhe ſaith, *Who would haue ſaid to Abraham, that Sarah ſhould haue giuen children ſucke: for I haue borne him a ſonne in his olde dayes.* If then God haue ioyned the giuing of ſuck vnto the bearing of children, let no man vpon light occaſion ſeparate them which God hath ioyned.

2. Tim. 2. 13. 15.

Luk. 11. 27.

Numb. 11. 12.

Matth. 1. & 2.

1. Sam. 1. 21.

Gen. 21. 7.

ned. Howbeit I would be vnderſtood of able bodies, and ſuch as haue not a more weightie cauſe to put out the child to nurſing: for I finde ſome women verie weake and vnable, ſome be quickely with child againe, and cannot doe it without hurt: and there may happen the concurrence of a greater dutie, as a grieuous ſickenes of an husband, or any other of greater moment; if both duties cannot be accompliſhed, the leſſe muſt giue place to the greater. But let thoſe parents who for meere pleaſure, idleneſſe, or niceneſſe, leaue ſo honeſt and chriſtian a duty vndone and deſpiſed, know for a certainty that they deſpiſe the ordinance of God, and make themſelues ſubiect to the curſe. Firſt, they come vnder that woefull ſentence, *She that liueth in pleaſure, is dead while ſhe liueth.* Secondly, it is one of Gods plagues and ſignes of his wrath, to haue drie breaſts, as the Prophet pronounceth it, ſaying, *Giue them a barren wombe and drie breaſts.* loe here the barren wombe and dry breaſts are ioyned in one as a curſe. Let them then take heed, who of a vaine and carnall humour, neglect the dutie of giuing ſucke, that they doe not voluntarily bring vpon themſelues, that which naturally is a curſe: yea rather let them conſider, that nurſing is a worthy work, becomming the greateſt perſonage whatſoeuer: and therefore Kings and Queenes who maintaine the faith, and protect the Church of God, are entituled with this honourable name of Nurſe-fathers and Nurſing-mothers, to carrie as it were in their boſome the people of God, as a

Some cauſe of exception.

1. Tim 5.6.

Hoſh 9.14.

Eſa.49 23. Numb.11.12.

nurſe

nurse beareth the sucking child.

Lastly, to the comfort of her that nurseth willingly and cheerefully her owne child, I would it might be obserued, how many and what manner of men are nominated in the holy Scripture to haue beene nursed by the owne mother: there is found sober and religious Isaac; the faithfull seruant in all Gods house Moses; holy and deuout Samuel; zealous and powerfull Iohn Baptist; and the glorious Sonne of God Iesus Christ. A comfort to mothers beeing nurses.

When it is agreed who shall be nourse, then entreth the first period of the infancy of the child, which I comprehend in the first three yeres: & of the other foure I make another period; so I giue to infancy as is a foresayd full seuen yeres. In the former period when the naturall life is prouided for by a good nourse, the Fathers care is to watch ouer the due execution, and to prouide all necessaries. In the first, he will often see his child, and namely when it is dressed and vndressed, that euerie member of the body be laid in his right place; he will call vpon his wife to take heed, to what the child be accustomed at the first: some vse much rocking, some little or none; some onely suck, some diuers other things: as it is vsed the first two or three dayes, it will looke so to be still: these you say bee small matters; but yet some spill their child, by not looking to small matters: the lesse it be danled, and the more it be vsed to all kind of meate, the more ease it giueth the mother. The discipline to this child is the dugge, and the mo- The first period of Infancy.

thers wiſe handling and moouing the child onely when neceſſitie calleth, and not to trouble it with often waking, nor curious and ſtiffe linnen: but cauſing euery thing to be eaſie about it, to giue all the reſt that may be. When a child beginneth to know his mother from another, there groweth two abſurdities; either the mothers fondneſſe maketh it a crying child and reſtles, or els her careles committing it to a ſeruant ſpills it; a meane between both, that it may be in loue with both, and go too and fro willingly to both; this will proſper the child. But you muſt take heed to what maide you commit it; if there be any deformednes in her face gaping, ſtaring, ſtammering, the child is apt to get it; but aboue all take heed of that maide, which cannot tell how to ſtill the child at home; for many euills doe follow a gadding maide: ſhe is ready to runne here and there to euery thing ſhe heareth and ſeeth; ſhe ſnatcheth the child, and haſtely ſhe runneth, and ſo ſtraineth the childs back, or letteth it fall and lameth it, as *Mephiboſheth Ionathans* ſonne was made lame of his feet by a fall; or els it is affrighted and hurt in the braine, that it neuer recouers, but is a foole, or taken with ſome deadly diſeaſe, as the falling euill, or ſome ſuch like: alſo a child will learne trickes of an ill fauoured or naughty maid: but if the maid be modeſt & ſtaied, of a good countenance, and a fayre ſpeech, ſuch a one is fit to take turnes with the mother in keeping the child. It will quickly haſten to learne to go, and to ſpeake. Therefore here muſt be heed taken

Fondnes or careleſnes hurteth the infant.

2. Sam. 4. 4.

taken how the child is handled, according to the ſtrength, and what ſoundeth in the eare: gentle and moderate handling, and plaine and diſtinct pronouncing of words, will make the child both in going and ſpeaking, to ariſe by degrees, to a comely & eaſie habite: if any bad faſhion be taken, it will be hard to vndoe. Hereupon there is highly commended by the Romans, a gentlewoman named *Cornelia*, who from the very breaſts, did ſo wiſely frame the tongues, that two of her ſonnes, who were called the moſt eloquent *Grachians*, had neuer obtained ſuch prayſe for their ſweet ſpeech, had not the mother-teaching fitted them thereunto. And the glorie of the Orator *Hortenſius* had his firſt rooting in the boſome of the parents good inſtruction.

From the breaſts children will learne.

Here commeth in the mamiſh cockling of the parents, to giue the child the ſway of his owne deſires, to haue whatſoeuer it pointeth to, and ſo it maketh the parents and all the houſe ſlaues, and there is no end of noyſe, of crying, and wraling: or els there is ſuch ſeueritie, as the heart of the child is vtterly broken. Here wiſe parents going betweene theſe two extreames, will at the beginning with a mild & diſcreet behauiour, accuſtome the child to take what is allowed and appointed, and no more. I haue ſeene a child about this age to haue beene caried vp into a chamber to bedward by one ſeruant, which would neuer be quiet till it was brought downe, and carryed backe againe by another: but lamentable was the experi-

Cockling of infants, or ſeuere handling dangerous.

ence

ence and iſſue of ſuch gouerment. Therefore ſayth *Quintilian*, whereas ſome would beſtow all the firſt three yeares vpon the nurſe, and pronouncing, he would haue ſome kind of teaching begin in this time; for (ſayth he) ſomething it will doe: therefore it ought as well to be taught ſome good thing, as to be left at randome; and in that time it may be prepared, that it may be taught the greater matters in the yeares following: if once the mouth begin to open to ſpeake, the ciuill man and Philoſopher challendge ſome hand in the guiding.

Orat. inſtitut. lib. 1. cap. 2.

Some infants are made comly by teaching.

You ſhal haue ſome mother to caſt their young ones as ſoone as they can goe and ſpeake into ſuch a mould, that your heart will delight to ſee the prettie carriage of a little infant, when other children three or fowre yeeres elder, are ſo fooliſh, rude, and vntidy, that the grace of the one maketh the other loathſome and vnſauourie. Morall vertue (ſaith *Ariſtotle*) is imployed and exerciſed about pleaſure and griefe; for by the enforcing of pleaſure, we doe thoſe things which are euill, and by griefe wee are lead away from honeſt things: therefore by the iudgement of *Plato*, we ought to be inſtructed after a ſort euen from the very infancy, that we might both ioy & grieue as we ought. *Chryſippus* (as *Quintilian* ſaith) wiſhed that the nurſes were wiſe, that they might haue no corrupt ſpeach: for the infant at the firſt will faſhion it ſelfe by imitating: and by nature we are all verie hold-faſt of thoſe things wee haue gotten in our rude & ignorant yeares: for as a veſſel keepeth the ſauour

Ariſt. ethic. lib. 2

Orat. inſtit. l. 1. cap. 2.

of

of the liquor wherewith it was first seasoned; so children doe hardly forget that which they haue learned in their tender yeeres: euen so saith the Poet,

Quo semel est imbuta recens seruabit odorem
Testa diu--.

The pitcher new retaineth long,
What at the first it tasted strong.

Therefore euen in this place we exhort parents to take heed, what company their children keep, least they learne to sweare, and to speake filthy words, and some vncomely gesture: yea they are to watch ouer themselues and their friends at dinners and suppers, or at any other times when neighbours will bee merrie together, that the children see and heare no euill: for as one saith, *mala audiendo & videndo, &c.* by hearing and seeing euill things in the friends and parents, first they get a custome, and after the poore miserable children doe naturally learne those euill things, before they knowe they are faults or vices. Here commeth *Plato* and goeth as neere to the diuine instruction as nature could lead him: willing the parents to nourish the soule of the child, affirming that the soule is the beginning of the nourishing; so that if the soule be well ordered, all the rest will speed much the better. The food of the soule (he saith) is the *Truth*, which euery ones minde in euery age continually doth hunger after aboue all other things: not onely artificers in euery art, but infants also doe aske curiously for truth, not once or twise euery day, as

ff Quintil. instit. orat. l. 1. c. 3.

Plato, theolog. l. 6. c. 4.

the foode of the bodie, but euery moment, and in all buſineſſe children demand what is truth.

At this place ſteppeth in Chriſtian religion, and telleth the parents, *That euen a child is knowne by his*
Prou.20.11. *doings, whether his worke be pure, and whether it bee*
cap.22.6. *right:* and this is the commandement, *Traine vp a child in the way he ſhould goe, and when hee is olde he will not depart from it.* This was the commendation of
2.Tim.3.15. *Timothies* parents, and his happineſſe that hee had knowne the holy Scriptures of a child; hee had a good grandmother called *Lois*, and his mother *Eunice*, in whome dwelt an vnfained faith; and
cap.1.5. thereupon it came no doubt, that *Timothie* was wel inſtructed from his infancie. So we Chriſtians ſhould be, and ſo we Chriſtians ſhould doe to our children.

The manner of teaching infants

Here the manner of teaching is to bee carefully heeded, that the tender infant may delight in his teacher and teaching. As a great iugge with a narrow necke muſt not haue ſo much haſtily powred in and at once, as it will hold, leaſt by haſt it be all, or the moſt part ſpilt: ſo children muſt be diſcreetly handled after their capacitie, a little and a little at once, and that in a mild and pleaſing order: therefore *Quintilian* ſaith, Let the child bee taught by playing, by queſtioning, by praiſing, and by emulation, that is, a greedie deſire to excell others, but not by ſharpeneſſe: for as a young ſprig growing crooked, by eaſie and gentle handling, may by little and little be made ſtraight and grow vpright, but by haſty and rough bending may quickly

quickly breake and come to nothing: so the tender infant by sweete and mild instruction, by little and little will learne much; whereas ouer rash and rude pressing vpon him, will vtterly make him vnable for any good thing. Vnto this thing alludeth the holy Ghost, where he saith, *Euery one that vseth milke is vnexpert in the word of righteousnesse: for hee is a babe: but strong meate belongeth to them, which through long custome haue their wittes exercised to discerne both good and euil.* And the holy Prophet saith, *That they which are weaned from the milke, and drawne from the breasts, must haue precept vpon precept, precept vpon precept, line vnto line, line vnto line, here a little, and there a little.* For as mowne grasse hauing daily showers falling downe vpon it, although it cannot be perceiued how it groweth, yet in time will appeare to haue growne; so little infants beeing taught a little at once, and so followed as they are able with ease and pleasure to receiue; howsoeuer they may seeme for a while to profit nothing, yet if the parents follow the husbandmans patterne waiting for the first and latter raine, he shall finde by experience, that these little cuppes will receiue much good liquour, if it bee continually dropped into them, and their parents shall see it and reioyce.

Heb. 5. 13.

Esa. 28. 9.

But you will say, what can we teach these little silly infants? alas good husband (saith the tender mother) why doe you trouble the poore childe so young? I answer, that as you see the child so young very busie to runne here and there, to talke, to tell,

An obiection against teaching infants.

to aske, &c. ſo if the parents would guide all theſe ſteppes with a wiſe, ſoft, ſteady hand, the childe would be as pliable to learne any good thing, as it is to runne rudely after his owne childiſh fanſie.

What to teach infants.

Firſt, therefore let the parents teach theſe yong infants the Lords prayer, to pronounce euery ſyllable leaſurably, and to pauſe at euery ſentence; & it beeing perfect, then the creed: and after it to do ſo likewiſe in the tenne commandements, not ſo much carefull to teach them much, as to teach them a little well.

And this is that truth which if *Plato* had beene a Chriſtian, he would haue made the food of the ſoule. And becauſe God is the author of truth, and by excellencie is called truth it ſelfe: and ſeeing that for the guiding of vs vnto ſaluation Chriſt is called the truth: and becauſe the holy Ghoſt leadeth into all truth, it is called the ſpirit of truth: therefore this tender infant muſt be taught ſome eaſie and prettie notions of the Father, Sonne, and holy Ghoſt, of one God, and one Sauiour: he muſt be told that God made all things, giueth vs all things, and loueth vs in all good things: therefore the child may be taught when hee receiueth food, to ſay, God bleſſe it vnto me: and after eating to ſay, God bee thanked. Hee may haue put in his mouth, that Chriſt Gods ſonne died for his ſaluation: and a thouſand ſuch like may with delight in a ſhort, plaine, and eaſie manner, be as it were inſtilled into the little babe, which will not onely make a Chriſtian impreſſion in his tender heart,

but

but also keepe out many lewd and hurtful conceits.

But some make conscience to put such things in childrens mouthes, for feare to take the name of God in vaine: I answer, this may be a wily fetch of the deuill, that he might haue the first seasoning of the childs heart: secondly, we must not bee wiser then God, who commandeth it as before it appeareth, especially because God hath ordained in his holy administration, *that out of the mouthes of babes and sucklings his strength might be established:* therefore when these babes beginne to speake, let them learne to speake good things, and to abstain from euill, and God will be honoured in their well doing. If the parents be resident, and suffer not their children to mingle themselues with rude and vntaught wicked ones, they alway may easily preuent such inconuenience: and though children moone very strange questions, the discreet parent may make good vse thereof to their childs benefit.

Obiect. 2. For teaching holy things.

Psal. 8. 2.

But sometime there needeth correction, therefore the parents must beware they teach them not euill things, which they can hardly driue out with much correction: for some thinke it no matter what they teach children beeing so young, but they erre most grossely. Others doe absolutely denie beating, saying, that it is a foule thing and slauish, adding that there needs no chastising if hee that teach be continually at hand: Surely, this is a verie good matter: for when children are let alone to teach themselues, they learne nothing but

Of correction.

euil; whereas the continuall eie of the parent, doth ſo finely encloſe them within the hurdles of modeſtie and honeſtie, that ſeldome or neuer they neede the vſe of the rod: yet is not the rodde altogether to bee aboliſhed, for little children are not all of a like diſpoſition; to ſome a word is ſufficient, and ſome muſt haue a little terrour of the rodde miniſtred with the words, which if it be not begun in that tender age, and ſo continued from age to age, they will waxe ſo ſtrong, that no inſtruction, admonition, or correction will take any hold on them.

Quæ poterat primo tenui tellure reuelli,
Nunc ſtat in immenſum viribus aucta ſuis.

The Oake which at the firſt might vp be puld by hand,
Is now moſt huge encreaſ'd, & in his ſtrength doth ſtand.

Therefore *Salomon* the wiſe giueth aduiſe to the parents in this caſe; ſaying, *Chaſten thy ſon while there is hope:* he addeth a reaſon els where; *He that ſpareth the rod hateth his ſon; but he that loueth him chaſteneth him betimes: Withhold not correction from the child: if thou ſmite him with the rod, he ſhall not die: Thou ſhalt ſmite him with the rod, and ſhall deliuer his ſoule from hell.* But here the parent muſt be circumſpect, that he ſmite not in his anger, neither without vrgent cauſe: and when indeed neceſſitie requireth it, he muſt doe it in loue mildely, and in diſcretion temperately, that it may doe good and no harme. Therefore I alway ioyne the Apoſtle

Pro. 19.18.
Cap 13.24.
Cap.23.13.
Correct without anger moderately.

Paul

Paul with *Salomon*, who in correction doth put in this caueat, *Fathers prouoke not your children to anger, least they be discouraged.* Some Fathers and mothers be so bitter, that they be still finding fault, teasing and striking their children; they doe not instruct them what to doe, but cruelly blame them and trouble them in all they doe: this is it which the Apostle forbiddeth. For a Father must be as a Father, to haue compassion on his child; a Father exhorteth, comforteth, and beseecheth his children: a mother is a nourse, gentle, and cherrishing her children. And so *Salomon* himselfe acknowledgeth he was taught, saying, *I was my Fathers sonne, tender and deare in the eies of my mother when he taught me*, &c. So then instruction and correction must be applied to young children, with tender affection, and not with rigour: it must not bee left out, least euill doe reigne: it must be well tempered, least the labour be lost: it must be seasonable, that good may come thereof, and that ioy and comfort may follow the good.

Coloss. 3. 21.

Psal. 103. 13. 1. Thes. 2. 11. ver. 7.

Pro. 4. 3.

Now let vs proceede to the second period of Infancy, which is from three till the child be full seauen. Here the child hath his mouth enlarged, his feet to goe, his hands to handle waxe stronger. If touching the naturall life, you would haue your child grow to be a proper and handsome youth, vse him not to sweete and daintie meate; but let him be hungrie sometime that he may eat sauoury of all good meate: who is stronger, healthier, and looketh better then the poore mans children, whom

The second period of infancie.

whom neceſſitie compelleth to eate ſuch as they can get? Let not apparell be curious, nor ouerwarme and thicke, and let the body of the child ſomewhat ſauour of hardnes: of it owne will (if it be let alone) it will venture and endure cold and hardnes; but it would be better if the parents did order it in this kind. *Æneas Syluius* teaching a King in his childhood, ſaith, *Illud ſolum cibo curandum, &c.* That only is to be prouided for by meat, that neceſſitie be applied to the body, that it may be able to endure labour: we muſt giue to the belly, not for pleaſure, but for ſuſtentation. As for apparell and lodging, he would haue the ſoftnes of feathers to be auoided: no ſilke to cleaue to the body, and hard linnen to be vſed, that the limmes may be the firmer and ſounder. *Seneca* in this caſe pronounceth thus, *Tenuis ante omnia ſit victus, &c.* Aboue all things let the childs diet be ſmall, and no garment precious, and his attire like his equalls. I haue knowen ſuch pupling of children, with meate and apparell, that hardly haue they had any healthy body, and commonly a very vntoward minde; and their eſtate at maus age hath bene vnfortunate and miſerable.

De libet. educat

De ira lib. 2. cap. 22.

How infants after three muſt be taught.

In theſe fowre yeares, the children looke for a booke both to reade and write; and euery yeare to gaine a degree of ciuill and morall comlines in behauiour.

In learning, this is to be obſerued, that you rather haue them learne nothing, then not to learne as it ſhould be learned: for the cuſtome in learning

ning any thing in a wrong and vntoward manner, will by continuance cauſe ſuch an euill habite, as they will hardly or neuer come to learne that well. I haue had ſome, who through ill teaching haue got ſuch a tricke, as with moſt exquiſite heed and diligence, I could neuer make the partie to vnlearne. It is more then double labour, to teach one that which he hath beene ill taught: whatſoeuer other thing children learne before ſeauen yeares of age, it wilbe found moſt meete, to make them very perfect to reade and write their owne vulgar tongue: and if they can get ſome other language, or ſome prettie eaſie trade, it will be labour not to be repented, & the comfort of good conſequence. I haue knowne a poore man to haue his child by ſeauen yeare old, to goe a good way toward the getting of his owne liuing, and ouer and aboue to haue had a bible or a teſtament of their owne earning. The maidens in this time beginne to handle the needle, the trendle, the knitting needles: of idleneſſe commeth no profit, time well ſpent bringeth ioy, and encreaſe of good things. Howbeit, this infant muſt not bee ouer-haled and charged, and the wiſe parent muſt keepe meaſure, as the ſhoulders and armes of the child will beare. let not ſlouth cauſe the child to looſe time, neither let couetouſneſſe oppreſſe his willing mind. Here then muſt be rewards of play, of praiſe, and other prettie things, to make the child chearie in all well-doing: but they muſt haue a care with whom they play, that they get no corruption by their euill

play-fellowes; for he that handleth pitch will bee defiled with it.

Euery yeare increase of learning.

In these fowre yeeres the vnderstanding will increase; therefore Christian instructions must bee inlarged euery yeere. Now they may learne some prettie Catechisme without booke, and to diuide the petitions of the Lords prayer, the articles of faith, and the ten commandements, and to learne the meaning of the Lords prayer, and the rest, as with ease and pleasure it may be compassed. Now they will learn short stories and sentences of scripture, and beginne to reade the Bible in order, euery day certaine chapters, or at the least the newe Testament: and aboue all things let the parents by often speaches, vpon all occasions, as at meate and otherwise, distill into them a reuerence of Gods maiestie, an hatred of idolatry, poperie, lying, swearing, cursing, and a delight in singing Psalmes, and telling of Christian stories: As first to say, who was the first man? *Adam*: who the first woman? *Eue*: the first that died? *Abel*: the longest liuer? *Methuselah*: the meekest man? *Moses*: the patient man? *Iob*: the strong? *Sampson*: the wise? *Salomon*: the first martyr? *Steuen*, &c.

Stories to teach children.

Then to shewe a storie for euery commaundement, as it is in a booke called the household instruction: and after this some other short stories for diuerse particular vses. As for example: In the Apostles time, some of the Christian beleeuers sold their possessions, to releiue the poorer Christians: now one *Ananias* and *Saphyra* his wife sold a posses-

Act. 5. 1. 2.

sion,

sion, and agreed to keepe backe part of the price, and brought part to the Apostles, as if it had beene all; the Apostle *Peter* examineth them seuerally, whether they sold it for so much, and they answered, yea for so much; then he charged them that they did tell a lie vnto God, and presently as they were seuerally charged, they seuerally fell downe dead at his feet, and were buried. This storie teacheth vs that we ought not to lie.

There was a towne in Israel called Bethel, where the children went out to play, and there commeth by a man of God the Prophet *Elisha*, and they mocked him, and said, *Come vp thou bald pate, come vp thou bald pate*: and hee looked backe, and cursed them in the name of the Lord, and there came two Beares out of the forrest, and tare in peices two and fortie of those children. This story teacheth to take heed of playing with naughtie children, and that we ought not to mocke. 2.King.2 23.

In the dayes of King *Saul* there was a great battell betweene the children of Israel and the Philistims, and there came out of the Philistims hoste, a great gyant called *Goliah*, who defied the hoste of Israel: and there came out against him a little man called *Dauid*, hauing no more but a sling for a stone: whom when *Goliah* saw, hee disdained; and said, Art thou come as to a dogge? I will giue thy flesh to the foules of the aire, and beasts of the field: and *Dauid* said, Thou art come to me with a sword and with a speare, but I come vnto thee in the name of the Lord of hostes: this day shall I 1.Sam.17.

ſmite off thine head, and giue the carkaſes of the Philiſtims vnto the foules of heauen, and beaſts of the earth: and the Philiſtim aroſe to draw neere to *Dauid*, and *Dauid* haſtened and tooke a ſtone and ſlung it, and ſmote the Philiſtim in the forehead, and downe fell the great lubber, and vp ſtart little *Dauid*, and cut off his head with his owne ſword, and caried it to *Saul*. By this ſtorie we learne, not to truſt in our owne ſtrength, but in the liuing God.

Ionah. *Ionas* was a Prophet of the Lord, and God commanded him to preach to the great city Niniueh, which he refuſing to doe, fled to the ſea; and beeing in a ſhippe on the water, God ſent ſo ſharpe a ſtorme, that *Ionas* was caſt into the ſea, and a great whale receiued him into his belly, and after three dayes caſt him on land, and then did he his meſſage. By this ſtorie we learne, that we cannot flie from God, and therefore we ought willingly to obey his commandement.

Luk 10.34. There was a certaine woman named *Martha*, who receiued Chriſt into her houſe, and ſhe had a ſiſter named *Marie*, who ſate at Ieſus feete to heare the word of God: but *Martha* was cumbred with much ſeruing, and prayed Chriſt to bidde her ſiſter helpe her: and Ieſus ſaid to her, *Martha, Martha, thou careſt and art troubled about many things, but one thing is needfull; Marie hath choſen the good part, which ſhall not be taken from her.* By this wee learne, that it is better to heare the word of God preached, then to be buſie in worldly matters. By theſe

and

and such like stories, the parents may busie their children, and worke notable impressions in their hearts, and preuent many euill delights and customes, and keepe many vnsauoury toyes out of their tender minds.

Here (me thinketh) I see how comely a thing it is, that a gracious wife (whose husbands calling is in the gates of the citie) laying aside crooked carding, and trifling tatling, placeth her selfe in the midst of her family, to teach them such good things: *Shee openeth her mouth in wisedome, and the lawe of grace is in her tongue*: and her children rise vp, and call her blessed, doing all reuerence vnto her. A mother amidst her children. Prouer. 31. 26.

The poorest man and poorest woman that are Christians, ought to endeauour all these things: and to be the more carefull to heare sermons on the Sabath day, that they may be the better able and furnished thereunto, deuiding their time by wisedome and discretion: that as a great many will make hard shift, to saue a peny to see a play, or to bee amongst the rowt at the parish feast; so the feare of God, and the loue of their children, ought to induce them to find out times & meanes, that their children may learne Christian religion and godlines, as well as the rich: knowing that Christ died as well for them and their children, as for the rich and noble. And if they forestowe their duty in this behalfe, they are to know that Gods commandement lyeth as much vpon them, as vpon the other; and there is no respect of persons A poore man must teach his children.

with God. And if their children by their inſtructiō prooue wiſe & godly, they may reioyce that they are honourable in the eyes of God, and doe prepare for their children a goodly inheritance: *For godlines is profitable vnto all things, which hath the promiſe of the life preſent, and of that that is to come.* Let them waigh with themſelues, how *Salomon* magnifieth knowledge, and rightgeuſneſſe; and how farre the poore endued with them, excelleth the rich and great men of this world; *Better* (ſaith he) *is the poore, that walketh in his vprightnes, then he that peruerteth his way, though hee bee rich:* and againe, *He that followeth after righteouſnes and mercie, ſhall find life, righteouſnes, and glorie:* and againe, *Better is a poore and wiſe child, then an old and fooliſh King, which will be no more admoniſhed: for out of the priſon he commeth forth to raigne, when as he that is borne in his Kingdome is made poore.* In this our time in this our countrie, we ſee many come to great place, and are Fathers in Church and commonwealth, whoſe Fathers being poore, did beſtow vpon them good education: therefore poore men if they were wiſe to ſee it, haue great incouragement to take paine in inſtructing and godly bringing vp of their children.

1. Tim. 4. 8.

Pro. 28. 6.

Cap. 21. 21.

Eccles. 4. 13.

Obiect. 3. against inſtructing of children.

But perhaps the reader waites when I will end talking of this infant, ſuppoſing there need not ſo much adoe about them, there will be time enough afterwards to teach them all things. This obiection I finde rife in parents, and very hurtfull to children: therefore I will anſwere in plaine and direct

words,

words, if happily I may winne of the Christian parents a more conscionable perswasion, if they once conceiue and resolue how much it behoueth, to looke that the childs infancy be well ordered.

In all creatures sensible, or vegetiue, as plants and liuing creatures, if they be not well seene vnto at the first, and thereby receiue any damage or hurt, it will make them so backward, that they will hardly recouer: so in infants both in their bodies and in their minds, the foreslowing of this season, doth bring incurable euills, and keep out many good things. In infants, as there is a flexible body which may quickely be hurt, so there is a simple and docible mind, which refuseth no yoke, but may be brought to learne diuers things, which the greater age sometime cannot, and sometime will not. And so saith Quintilian; as the bodies vnlesse they be tender cannot be framed, to certaine bowings and bendings of the members; so the very strength it selfe, causeth the minds also to be somewhat the harder vnto many things. If the Father neglect the child in matters of religion, the masters and tutors many times doe the like: when years come, the party liuing so long in ignorance, and hauing no feeling of his want, hath no desire at all to be taught, but to remaine in that perpetuall hazard of his soule through vnbeleife. I being a minister come to a man or woman, of twenty, thirtie, fourtie, or sixtie yeares old, finding them ignorant, offer my selfe to teach them, being vn-

How much it behoueth young children to be taught.

der

der my charge: but they disdaine, and will rather perish in their damnable ignorance, then to submit themselues to learne when they be so old. An other reason is, because a good beginning furthereth all that followeth: euen as we commit our horse, our steare, our house-dog, or such like, to be tamed and taught while they be young: so if children be made subiect to the yoke of Christian erudition and discipline in their infancy, it wilbe the easier to be borne all their life after. Againe, a young child being instructed, if he be the eldest, may be a meanes by example and otherwise, to further all that follow. And if any should die young, it would comfort the parents much, if their child haue some tast of the faith when hee dieth; as I buried two sonnes, one about three yere old, the other thirteene, I thanke God, I had comfort in that which I had taught either of them. Lastly, when this heauenly liquor is powred into the new and fresh vessells of infants, before they be corrupted with the leauen of hypocrisie and malitiousnesse, it is very likely to keepe the tast thereof for euer.

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CHAP.

CHAP. IIII.

Of the office of Chriſtian Parents towards the child, from ſeauen yeeres of age till fourteene.

NOW come we to the ſecond degree of age, which is called childhood, which after ſeuen reacheth to fourteene, and to twelue in maides; becauſe at that yeeres they beginne the flower of youth, preparing it ſelfe to the ſtate of manhood or marriage. The ſecond degree of age.

In this childhood I will firſt ſpeake to the poorer ſort, becauſe their eſtate requireth a diuers caution: for if children growe to be chargeable, & their comming in be ſmall, they muſt looke about how to doe their children good, and yet not to oppreſſe themſelues. Therefore to them I ſay, that if once their child entreth into the eight yeare of his age, they ſhould aſſuredly prouide (if it bee poſſible) that they may bee furniſhed with the knowledge of reading and writing, and that they haue the knowledge of Chriſt in ſome good meaſure, as that age will affoard; and then to ſeeke out ſome good houſe, that they may be well brought vp in ſome trade or occupation, that they may get their liuing an other day. Now here Chriſtian religion demaundeth, that they ſhould not onely prouide a place where their child may haue meat, Poore mens children at eight & vpward

drinke, and apparell, and worke enough (as they say,) but that they may haue the principall, the meate, drinke, and apparell of the soule; which is Christian education in the feare of God, and in the faith of our Lord Iesus Christ. Or if he be desirous to keepe his child with himselfe, either till he bee greater and fitter for seruice, or else to remaine with him as he is; then let him haue a speciall care to finde him out some businesse, that his child may either get or saue a penny, and by no meanes let him bee idle; for so poore mens children become vile and abiect persons, lyers, theeues, euill beasts, slow-bellies, and good for nothing. Them doth the holy Scriptures call foolish, and destitute of vnderstanding, inordinate persons, goers about, busi-bodies, their goodly clothing be ragges, pouertie, and shame. Vpon experience of such things *Philippus Cominæus* is bold to say, *This is the ende of all such as beeing giuen to pleasure and idlenesse, do nothing by vertue:* making it all one to be without vertue, and to bee idle. Therefore *Plato* was wont to admonish his schollers euer when they left vp exercises with him, saying, *Take heed children that you bestow your leasure in some honest thing:* alwaies counselling, that the minde be exercised with the body, and the body with the minde. And *Quintilian* would haue a measure and order in childrens play, signifying that otherwise they would be idle, and lie open to all kind of vice: for the idle bodie is like to the house our Sauiour Christ speaketh of, that beeing empty, swept, and garnished, is fit to receiue

Idlenes spoyles poore mens children.

1. Thess 3.11. 1. Tim 5.13. Pro 19.1. & 23. 21. & 29.15.

Comment lib. 9.

Plato.

Orat. instit. c. 3.

Matth. 12.44.

ceiue seauen of the worser sort of deuills to dwell there. For as a peice of land beeing not sowne, or planted with good and profitable things, will yet bring forth something after his kind; so the nature of man beeing corrupt by Adams transgression, if it be not brought in order by the parents teaching and following in the childhood, it will bee apt to bring forth all kind of wickednesse, and finally destruction. Therefore is idlenesse reckoned among those horrible sinnes, which caused fire and brimstone to come downe from heauen vpon Sodome and Gomorrah: therefore let all parents which loue their children, keepe them altogether from idlenesse. Ezech. 16.

Here would I haue all parents of all estates, to behold their children, how well they are growne in stature and comelinesse of person, in decent, and ciuill, and morall behauiour, and in the knowledge and practise of Christian pietie: and if there haue beene any negligence or ouersight, now with all their power and speed to supply what wanteth, and to bring forward this young plant, that it may florish in the house of our God, and bring forth much fruit in his age vnto Gods glorie, and his owne comfort. Here touching a ciuill and morall life, if the parents be able, the child will call for a schoolmaster, that after hee can read perfectly and write faire, he may in these seuen yeares learne Latine, Greeke, and Hebrew, and perhaps if he were handsomely handled, and the place conuenient, some other prettie qualitie of some manuall trade, or art, This age calleth for a schoolemaster.

or science, as Arithmeticke, or musicke; an houre in a day may be set apart with his schoole-masters leaue, to some other good purpose, that with the learning of the tongues, he may obtaine diuers other things one after another.

The schoole maister learned and godly.

It is disputed by some, which were best, a mans owne house, or some other schoole, where is more companie: examining the reasons on both sides, I finde that euery man in this case must doe as his estate, place, abilitie, and number of children by good discretion will guide him, with the least inconuenience, and most likelihood of profit. Onely in this thing he must be verie circumspect, namely that the schoolemaster bee very well qualified, in sufficiencie of learning, discretion to teach, in honestie of life, and in a conscionable gouernement of his owne will: for so much as the schoolemaster wanteth in any of these, so much iniurie shall the child haue to bee vnder him. In this matter there are diuers publike statutes very good and commendable, and amongst the rest, that which forbiddeth the sending ouer of popish recusants children, and that such as goe ouer should loose their inheritance, and no recusants should be executors, administrators, or gardian ouer children. *Quintilian* would haue the schoolemaster to be learned, or els to know himselfe not to be learned, and howsoeuer not to haue the rule of the child, except he bee a good man: and thereupon alleadgeth (out of one *Diogenes a Babylonian*) that *Leonides* hurt *Alexander*, by dropping into him certaine vices, and namely,

3. Iacob. 5.
1. Iacob. 4.

Orat. instit. c. 2.

namely, drunkennesse. *Seneca* is accused for *Neroes* cruelty, because he bridled him not. *Cicero* placeth his sonne with *Cratippus*, a man of great authoritie for Philosophie, and at Athens, a citie of great fame for learning, that both by the best teaching, and most excellent examples, he might be soonest and most fitly furnished with that kind of learning, and with the vse and practise thereof. *Plutarch* disputeth this point verie largely, affirming among other things, that such masters are to bee sought for children, whose life is without blame, and whose manners not subiect to iust reproofe, and whose skill should be more then common and ordinarie: hee would haue the parents not to be led by faire words, by friends, or by sparing, or to gratifie any; but as one chooseth a Phisitian for his skil, and not because he is his kinsman; so without all regard they should make choise of the honestest and most skilfull master for their children. The same care is to bee had of such as are to teach and ouersee the maide-children, that by patternes of modestie, as well as by patternes of the best suted works, they may indeede obtaine that which is most for their profit.

Off. lib. 1.

Lib. de educat. liber.

Here, me thinketh, commeth in vpon me a man that looketh downeward, a grubber of the earth, he iustles me backe, and by his deeds telleth me, that he hath so many children, so great a charge, that he cannot intend vpon this busines: he must prouide that he may haue wherewithall to place and settle them in the world, that they may liue a-

Niggardlines an hindrance to education.

nother day. In this man is one of Educations hinderances, namely niggardlines. Such a foolish parent on a time commeth to *Aristippus*, asking him what he should giue him to instruct his child, and he demaundeth a thousand drachmes; the foolish man cryeth out, saying, for a thousand drachmes I can buy a slaue: to whom *Aristippus*, buy him then, and so thou shalt haue two slaues; both the seruant whom thou buyest, and the sonne thou begettest: signifying that the minds of children without honest discipline and erudition, are made slauish, and lie open to all wickednes: euen as the Poet saith,

Neglectis vrenda filix inuascitur agris.

In field, neglect doth breed and spring
The fearne, a weede fit for burning.

Plutarch sheweth vs of one *Crates*, who said he would get vpon the hyest place of the cittie, and proclaime vnto men saying, Whether striue yee, O men, who bestow all your care to get goods, and haue little care ouer your children, to whom you will leaue your goods. Beleeue me, there cānot be a better inheritance left of the parents to the children, then being well brought vp, and rightly instructed vnto vertue from the childhood: for this remaineth a perpetuall patrimony, neither can it be diminished by the stormes of fortune. Such Fathers (saith *Plutarch*) doe, as if a man should be very carefull for his shooe, and haue no regard to his foote. But when the parents shall see their children caried away by flatterie and euill compa-

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ny to filthy pleasures, spending, and wasting, drinking, dising, gormondizing, whooring, and such like, then they repent they had not instructed them aright: we see by too lamentable experience that much goods is left by parents to their children, but they for lacke of good education, doe quickely wast it all; and within a while, there is nothing of all that goods to be found, which was gotten with such great care. But though the parent leaue no goods, yet the benefit of good education supplieth all other things: we haue an ensample of a young gentle woman in our countrie, whose Father was of great estate, but by his folly he lost all in a moment: yet hauing bestowed vpon his children good educatio, the fruit thereof doth minister a good, sufficient, & comely maintenance for her, with great praise and commendation.

Christian religion calleth here vnto thee, saying, What aduantageth it thee, if thou winne all the world, and loose thine owne soule. And if thy child be heire to thy worldly goods, and no heire of God by Iesus Christ, it had beene better thou neuer hadst beene borne, or thy child begotten: an vntimely fruit is better than you both. Let such a man consider what Saint *Basil* saith to them that colour their couetousnesse vnder pretence of prouiding for their children: *When thou desirest of the Lord, that he would blesse thee with good children, didst thou adde this? giue me sonnes that I may neglect thy commandement, and nothing regard it, giue me children that I enter not into the kingdome*

Basil. orat 14. de diuit. & pauper.

of

of heauen? who will vndertake, that thy ſonne will vſe well the goods thou giueſt and leaueſt him? for riches haue made themſelues miniſters vnto many vnto intemperance. Take heed then that thou giue not thoſe riches which thou haſt heaped together with great labour, to be as a certaine matter of ſinning vnto others; and leaſt after thou ſuffereſt a double puniſhment, both for the things which thou haſt wickedly done, and alſo for thoſe things to the committing whereof thou haſt miniſtred a large field vnto others: thus farre *Baſil.* To whom *Auguſtin* ioynes, ſaying, *Earthly riches do not make either vs or our children happy, which either are to be loſt while we are aliue, or els when we are dead to be poſſeſſed of thoſe we know not, or at the leaſt of whom we would not: but God maketh happy men, who is the true riches of the mind.* Which verily agreeth to the holy wiſe man, who ſaith, *The treaſures of wickednes profit nothing, but righteouſnes deliuereth from death: The Lord will not famiſh the ſoule of the righteous, but he caſteth away the ſubſtance of the wicked.* With theſe men therefore, which grouell on the earth, and looke not vp towards the heauenly inheritance, whereof they ſhould bee principally carefull for their children, I would I could preuaile thus farre, as that they would conſider ſeriouſly what the Prophet meaneth, when he ſaith, *Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward: The Lord is the portion of mine inheritance, and of my cup: thou ſhalt maintaine my lot, &c.* And againe, *A ſmall thing vnto the iuſt man, is better then great*

Auguſt. de ciuitat Dei. lib. 5. cap. 18.

Pro. 10. 2.

Pſal. 127. 3. & 16. 5. & 37. 16.

great

great riches to the wicked and mightie: For if the chriſtian parents were reſolued, what an inheritance and riches it is to be vnder Gods fauour, bleſſing, and protection, they would vndoubtedly labour for the heauenly manſions which abide for euer, and not for that which moath corrupteth, and where theeues breake through and ſteale: and moderating their exceſſiue toile & care for worldly things, would thinke with themſelues, that *The bleſſing of God maketh rich, and he doth adde no ſorrowes with it.* Prou. 10. 22.

But there are an other ſort worſe (if it be poſſible) then theſe, who hauing a very good and great patrimonie left them by their predeceſſors, conceiue I cannot tell what opinion of themſelues, that they may doe what they will, and making hauocke of that they haue, giue themſelues ouer to all kind of pleaſures, riot, and licentiouſneſſe, and ſo neglect all manner of gouernment of their children, or at the leaſt conuert that which ſhould bee for their childrens happy education, vnto euill & vnneceſſarie vſes, as if they would caſt it into the bottomleſſe pit of fooliſhneſſe and diſorder. Of all people I haue moſt wondred at theſe, who beeing a free people, and many of them of ingenuous education, full of witte and generoſitie, doe yet beſtow their time moſt vnprofitably and idly. What are cards, dice, dauncing, bowling, banqueting, bowſing, tobachoing, and all ſuch pleaſure, but the verie excrements of mans folly and corruption? for whereas true wiſedome would lead one to mat- Prodigalitie an hindrance to childrens education.

ters ingenuous and profitable for vertue, praiſe, valour, and renowne: theſe men as if folly were the higheſt lord and great commander of great men, lauiſh out their time vpon trifles and vanity, neglecting the neceſſarie charge which God hath laid vpon them, which is wiſely and ſoberly to gouerne themſelues, their wiues, and familie. *Philip Cominæus* a wiſe and graue counſellor, complaineth of theſe kind of men, and layeth the blame vpon their ill bringing vp, ſaying, *Sic enim hodie complures inſtituuntur, &c.* Many now adayes are ſo ordered, as if they were made to play and ſport; in their apparell, and in all their ſpeech, they do nothing moderately or wiſely: and when he hath rehearſed many things of their ſlouth and careleſneſſe, he concludeth for the neceſſity of the good gouernement of children, ſaying, *Indubitatum eſt, &c.* It is without all doubt, that they who at any time haue excelled in any thing, haue come betimes vnto the ſame thing in the yeeres of their childhood. *Seneca* counteth this time that is beſtowed vpon pleaſure, not only a loſſe of time, but alſo as it were no time, as if a man were all that time dead, and not aliue; affirming that the life of man is made ſhort by this, that men ſpending their time in pleaſure and folly, haue no vſe of time in thoſe things, which are proper to men, and wherein they are men indeed and differ from beaſts. For whereas ſome complaine of the ſhortneſſe of life, he anſwereth, *Satis longa vita eſt, &c.* Life is long enough, and is largely giuen for the accompliſhing of very good matters,

Comment. l. 1.

De breuit. vit.

if

if it be wholly well beſtowed: but when it fadeth and vaniſheth away through exceſſe and negligence, when it is ſpent vpon no good thing; at length through the conſtraint of the laſt neceſſitie, we perceiue it to haue paſſed away, before that we vnderſtand that it goeth. So it is, that we haue not receiued a ſhort life, but wee haue made it ſo; neither haue we been poore therein, but prodigall: euen as noble and kingly riches, when they come to an euill Lord or owner, are waſted and ſcattered in a moment; or elſe beeing but meane, if they be giuen to a good keeper, they encreaſe by vſe; ſo our life, to him that ordereth it well, is very large. And after he ſheweth, that for lacke of the right vſe, a man ſhall ſee that he liueth fewer yeeres then he numbreth, if he call to minde how much vaine griefe, fooliſh ioy, greedie deſire, faire and alluring familiaritie hath taken away, and how little is left to a man of his owne. And thereupon a little after concludeth, That thou ſhouldeſt not thinke any man to haue liued long becauſe of his hoare-head and wrinckles, hee hath not liued long, but hath been long: for why ſhouldſt thou thinke that he hath ſayled much, whom a cruell tempeſt hath taken from the hauen, carying him hither and thither, and by the force of the raging windes, hath driuen the ſame way in a compaſſe; hee hath not ſayled much, but hath much beene toſſed: thereby inſinuating, that following pleaſures, and vnneceſſarie toyling and tumbling in the world, is not to liue, but to ſpend and waſt time, and to looſe the

ſweete benefit for which life is ordained. Therefore S. *Chryſoſtome* obſeruing what care men haue to eaſe themſelues of bodily ſickeneſſe, and how ſlow to looke to the diſeaſes of the ſoule, ſaith, *Neceſſarie things are ſuperfluous vnto vs, and ſuperfluous things neceſſarie*: and ſurely wee ſee theſe men are giuen to idleneſſe and pleaſure, as if all gentrie, wiſedome, honeſtie, and happineſſe did conſiſt in carding, dicing, cockpit, race-riding, and ſuch like trifles: they will at one match conſume more, then would comfort their wife and family a long time, and ſuffice to make happie the education of their child or children for diuerſe yeares: O fooliſhnes! O madneſſe! Such men this holy Father thus deſcribeth, and matcheth them rather with Atheiſts then with Chriſtians: *There are ſome* (ſaith he) *ſo fooliſh and witles, that they ſeeke after preſent things onely, and do vtter theſe ridiculous words: I will in the meane ſpace enioy all that I haue preſent, and then I will conſider of vncertaine things: I will followe my bellie, and ſerue my pleaſures; grant mee to day, and take thou to morrow: O exceſſe of madneſſe! and that they which ſpeake theſe things, differ not from goates and ſwine*: ſo farre *Chryſoſtome*. Such, I feare me, are many of our wiſer and richer ſort, who beeing puffed vp & beſotted with their wealth, regard not God the giuer, nor the ende why they are giuen, nor what their owne caſe is, what they owe to God, to their country, to their houſe, wife, and children: as if they ſhould ſay in their hearts, *there is no God*: and that they are exempted from liuing like men,

Hom. 45 de Iudicio.

and

and namely like Chriſtians; therefore they expoſe themſelues to all bruitiſh and ſenſuall delights: of whom the Pſalmiſt giueth ſentence, ſaying, *Man in honour and vnderſtandeth not, is like the beaſt that periſheth.* Pſal. 49. 20. The heathen man will riſe in iudgement againſt all ſuch, who ſaith, *There is not a more deadly plague giuen to men by nature, then the pleaſure of the body, to the enioying of which pleaſure, greedy luſts are ſuddenly and violently ſtirred vp.* Cic. Cato-maio the ſaying of Archita of Tarentum. Hereof commeth betraying of ones contrie, hereof the ouerthrowe of the common-wealths, hereof priuie conſpiracie with the enemies. To conclude, there is no wicked deede, no great hainous fact, to the vndertaking whereof the luſts of pleaſure doe not enforce a man: whooredomes, and adulteries, and euerie ſuch villanie, are raiſed vp by no other enticements but pleaſure: and whereas God hath giuen nothing more excellent then the mind, nothing is ſo great an enemie to this diuine part and gift as pleaſure: for neither luſt bearing rule, temperance hath any place at all, neither can vertue remaine in the kingdome of pleaſure. Hereby it appeares that theſe two vices, couetouſnes and prodigalitie, are exceeding great hinderances vnto the good educating of children: whoſoeuer is lead by either of them, is blinde and cannot ſee what is good for himſelfe, or for his children, much leſſe are they able to guide a child in Chriſtian religion and godlines. Againſt which men nature it ſelfe complaineth directly, ſaying, *Præclara facies, magnæ diuitiæ, &c.* excellent beauty, great riches, and the ſtrength

Chriſp. Saluſt. de bel. Iugurth.

of the body, and all other things of like ſort fall away in a ſhort time, but the goodly works of the mind, euen as the ſoule it ſelfe, are immortall. Laſtly, as there is a beginning of the body and of fortune, ſo is there an ende, and all things which ariſe doe fall, and being encreaſed waxe old; but the mind beeing vncorrupt, eternall, and the ruler of mankind, doth and containeth all things, and it ſelfe is contained of none. By ſo much the more is the wickednes of ſome men to be wondered at, who being giuen to the delights of the body, ſpend their life in exceſſe and ſluggiſhnes, and ſuffer their minde, then which there is nothing in the nature of mortall men better or more honourable, to become dull for want of good order and thorow negligence; eſpecially ſeeing there are ſo many and diuers ſorts of arts of the minds, by which great praiſe and renoune is gotten: whereby it ſeemeth that the wiſer ſort of the heathen, would not haue the body or goods to be preferred before the minde, but that men ſhould trimme and decke their minds, and the minds of their children, with arts, skill, and wiſdome, by which they might become famous and honourable.

But Chriſtian religion encloſeth the Chriſtian parents into a narrow compaſſe, ſaying vnto the one, *Godlines is great riches, if a man be content with that he hath:* and to the other, *Put ye on the Lord Ieſus, and take no thought for the fleſh, to fulfill the luſtes thereof.* If then the parents could enrich themſelues with the riches of godlines, and lay vp Ieſus

1. Tim. 6. 6.

Rom 13. 14.

ſus Chriſt his righteouſnes, wiſedome, and ſanctification in the ſtore houſe of their hearts: and ſo prouide by wiſe and carefull education, that they might leaue theſe heauenly and ſpirituall things to be the ornaments, and wealth, and hereditaments of their children, they ſhould accompliſh a worthy worke, acceptable to God, and praiſe worthy among men.

But theſe two men riſe vp angerly againſt me, and ſcornefully obiect; what peuiſhnes is this, that men doe nothing but heare ſermons, and poare vpon a booke, and neglect their buſines in prouiding for their family, and neuer haue any recreation, but to liue like *Diogenes* in a tubbe. No, no: there is no ſuch meaning: For the ſcripture ſaith, *He which prouideth not for his owne, and namely for them of his houſhold, he denyeth the faith, and is worſe then an infidel.* Howbeit, it admoniſheth Chriſtians, that their conuerſation bee without couetouſnes, and namely becauſe our time is ſhort, and the faſhion of this world paſſeth away, *Chriſtians ſhould vſe this world as though they vſed it not.* And as for recreation, it is exceſſe and loue of it which is reproued, and by which many a good houſe is ouerthrowne: to which alludeth *Plato*, greeuoſly reproouing a young man for playing at dice: to whom the young man anſwering, doſt thou chide me ſo much for ſo little a thing? but it is not, ſaid he, a ſmall matter, to vſe and accuſtome thy ſelfe vnto it. Therefore the wiſe man is not afraid to ſay, *He that loueth paſtime ſhalbe a poore man, and hee that.*

An obiection of the couetous and prodigall.

1.Tim.5.8.

Heb.13.5.

1.Cor.7.29.

Pro.21.17. *that loueth wine and oile ſhall not be rich:* whereby we are taught, that we muſt not ſet our hearts on play, or any other (though lawfull) delights, leaſt being carried away, as by a whirle-wind, we turne vpſide down our whole eſtate, and (as we daily ſee in many) bring vpon our ſelues, our wiues, and children very fearefull miſerie. Therefore thus ſaith the holy Ghoſt, to all ſuch as miſpend their time in the vnfruitfull works of darkenes, Eph.5.14. *Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhal giue thee light: take heed that yee walke circumſpectly, not as fooles, but as wiſe, redeeming the time; for the dayes are euill.* Parents being from home hurteth children. Theſe two vices of exceſſe, cauſe many parents both men and women, who haue great families and many children, to be *non reſidents:* whole dayes and whole nights are conſumed in fooliſh vanitie, and the poore children are neglected. Pro.27.8. *Salomon* deſcribeth it thus, *As a bird that wandreth from her neaſt: ſo is a man that wandreth from his owne place.* The eggs are badly hatched, when the bird is away: and the children are vnluckely nurtured whoſe parents are made careles, being abſent through pleaſure. Therefore Almighrie God, by the continuall and conſtant care which natural and good parents haue ouer their children, ſheweth his vſage towards his people by their example, ſaying, Deut.8.5. *As a man nurtureth his ſonne, ſo the Lord thy God nurtureth thee:* as if he ſhould ſay, It is moſt naturall for a father to be alway tendring, ordering, and teaching his ſonne, &c. In like manner thus ſaith the Prophet Iſaiah, concerning a naturall mother,

ther, *Can a woman forget her childe?* as if hee should say, it is against nature, to giue her selfe to pleasure, or for any other cause, to foreslow the good of her children. Therefore good fathers and good mothers will bee resident, and keepe at home, so as neither pleasure nor niggardlines, will with-hold their daily labour in good instructing their children. And this is their ioy, that as he that hath an handsome orchyard, will euer be digging and pruning about his plants, and greatly ioyeth when he seeth the young trees prosper, and grow straight, handsome, and fruitfull; so doe Christian parents bestow their time, to further their children in christian nurture, and are greatly cheared and ioyfull in their hearts, when their children profit in religion, and behaue themselues as it is comely in the Lord. Esa. 49. 15.

In this childhood between seuen and fourteen, children growe to haue great witte and perceiuerance, so as if their parents bee not wise toward them, they will (as the prouerbe is) runne round about them, and they will know their parents vain, and lead them as they list, and not be lead by them. Euen as the sonne of *Themistocles* could vaunt, that whatsoeuer pleased him, pleased the people of Athens, because his mother would follow his mind, and *Themistocles* his mothers, and the people of Athens would be ruled by *Themistocles*. But Christian parents ought not to enthrall themselues to their children in such a doting manner. Parents doate.

Howbeit sometime the parents are diuersly affected;

Difference in parents mindes hurtfull to children.

fected; the father is ouer-haſtie, and the mother ouer fond: ſome mothers haue no other diſcipline but ſeuere correction, ſome fathers cannot abide to heare their children crie. This is a deſtruction, like vnto the manner of children in making a garden; when they haue ſet flowers or herbs, euer and anon they wil pull them vp to ſee how they growe; will not that be, trow you, a goodly garden, when the herbs haue no reſt to take rooting? ſo it is when man and wife doe not both ioyne in one ſteadie courſe of diſcipline, what the one planteth, the other pulleth vp. By ſeueritie, the children beeing ouer-awed, learne to lie, diſſemble, and to doe any wickednes in ſecret: euen as the ſeruant of *Nabal* ſaid to *Abigail*, his maſter was ſo wicked that hee could not ſpeake to him; ſo ſome parents are ſo fierce and wayward, that children knowing not how to pleaſe them, deuiſe they care not what, ſo they may not diſpleaſe: therefore here commeth the fit place for the Apoſtles rule of gouernment, *Fathers prouoke not your children to wrath, but bring them vp in inſtruction and information of the Lord*: by which words both the auſteritie and cockling of parents are reprooued: for as he forbiddeth prouoking of children by hard handling, ſo he calleth the parents from fooliſh indulgencie, when he would haue them inſtructed and informed; which two words doe ſhewe ſuch a guiding of children, that they teach them all good things which the Lord our God requireth, and cauſe them to do the ſame: and they are not made afraid by rigour vnreaſonable,

Seueritie is to be tempered by mildneſſe. 1. Sam. 25. 17.

Ephes. 6. 4.

ble, neither yet wanton by cockling vnſeaſonable: which is alſo a reproofe to the moſt ſort of parents, they cannot correct but when they are angrie, and they will ſeldome teach their children in due ſeaſon for time and place: they wil oft reprooue them, til the children make no regard of their words; and chiefly they then will talke of their manners, when they ſhould be ſure to haue them mannerly, namely when they are in preſence of ſtrangers, then they will flap them and chide them; whereas indeed if they were wiſe, and would their children ſhould doe well, and behaue themſelues comely, they ſhould firſt beginne with teaching, and this teaching in a place and time conuenient, as a part of the houſhold dutie, when the eies of the ſtranger ſeeth them not, and when their owne minds bee quiet, that if correction be needfull, it may be done to their good, and the vntimely reproofe may bee ſeaſonably preuented; ſo ſhall they haue ioy and honour in the eies of ſuch as ſee them and their children. And this naturall reaſon can tell vs, *Omnis animaduerſio, &c.* euery puniſhment and correction ought to bee without reproach, &c. wee muſt take heed that the puniſhment be not greater then the fault, and that for the ſame cauſe one bee puniſhed, and an other bee not called in queſtion. Alſo anger in puniſhing is to be reſtrained; for he that commeth to puniſh beeing angrie, will neuer keepe that mediocritie which is between too little and too much. Againe, when they pupill their children, or leaue them to themſelues, and neg- M.T.Cic.offi.1

leſt their priuate and ſecret teaching, correcting, and admoniſhing, the children do not only ſhame them, as *Salomon* ſaith, *a child ſet at libertie maketh his mother aſhamed*; but alſo haue no inclination to that which is good: Therefore ſaith *Seneca*, *we will giue them ſome recreation or libertie, but wee will not let them looſe vnto ſloth and idleneſſe, and wee will keepe them farre from the touch of deliciouſneſſe or wantonnes: for nothing maketh them more irefull and wayward, then the ſoft and pupling education: therefore the more one cockle the onely child, and the more libertie the pupill hath, the more corrupt is his minde: for hee will not reſiſt any wicked offence, to whom nothing hath at any time beene denied, whoſe teares the mother is wont to wipe away.* Of this matter had *Dauid* experience in *Adoniah*, whom he would not diſpleaſe at any time, to ſay, *Why doeſt thou thus?* this cockled child vſurped the kingdome in his fathers life, and without his fathers knowledge or liking. Of moderate and timely correction ſaith *Salomon*, *The rodde and correction giue wiſedome: correct thy ſonne, and he will giue thee reſt, and will giue pleaſures to thy ſoule.*

Prou. 29. 15.

De ira, lib. 2.

1 King. 1. 5.

Prou. 29. 15. 17.

Parents doting for ſmall matters.

And here is to bee obſerued, vpon what reſpect parents are caried to doate ouer their children, as *Dauid* did ouer *Adoniah*, becauſe hee was a goodly man: *Iſaac* loued *Eſau*, becauſe he hunted for him good veniſon for ſauourie meate: *Ioſeph* reſpecteth *Manaſſeh*, becauſe he was the eldeſt: & *Iacob* loueth *Ioſeph* more then all the reſt, becauſe he begat him in his old age. Here therefore becauſe it is our weakeneſſe and ignorance, vpon trifling occaſions

Gen. 27. 3. cap. 48 17. cap. 37. 3.

to preferre one childe before another, parents ought to bee verie wise, and to obserue in their children (whether they be more or lesse) how the Father of our spirits marketh them out by his holy prouidence, that where there may bee seene the greatest graces of Gods spirit, there to bee the more inwardly affected; as it is said, *A wise sonne maketh a glad father, and a foolish sonne is a heauinesse to his mother*: so that neither beautie nor age, neither lustines nor any other outward respect should carrie the parents; but godly wisedome, which is accompanied with the feare of God. This sheweth the folly of some, who are so carried away after their eldest sonne, that all the rest are little or nothing regarded; and to build him vp, sometime they pull both him and all the rest downe to the ground: wee may here remember, that Israel had twelue sonnes, and wickednesse droue *Ruben*, *Simeon*, and *Leui* out of the birth-right and dignity, and *Iudah* the fourth sonne had the royall preheminence aboue them all. Prou. 10. 1. Gen. 49. 3.

Some are so childish, that they will tell their eldest sonne in his childhood what he shall bee, (when he knoweth not what shall be to morrow) and so worketh pride, emulation, and hatred among his children, which sometime procureth dangerous to the whole family. Therefore I commend Iacob, who openly before the rest of his children, rebuketh Ioseph for his dreames, and yet in himselfe noted the saying. It behoueth then the parents while children bee young, to traine Parents childish fondnesse. Gen. 37. 10.

them all in good instruction and nurture, and to carrie themselues euen and wisely before them, both in word and deede: in regard whereof, I will ende this point with the words of *Hemingius*, *Non pauci haud male indolis, &c.* Not a few beeing of a disposition not euill, are corrupted by euill bringing vp, and do gather to themselues in their first yeares, those vices which follow them afterward all their life long: for when the parents doe either too much cockle their children; or by home example doe draw them to the worser things, or els neglect the due discipline and good order, what I pray you, other thing can come to passe? but as we see in trees which beeing neglected at the first, are made crooked and vnfruitfull: contrarily, they which by the hand and art of the husbandman, are proined, stayed vp, and watered, are made vpright, faire, and fruitfull.

vpon Iam. 5.

Parents must examine how their children profit in schoole.

Here I must put the parents in minde, that although they haue good teachers for their children, yet that they doe often see vnto their proceeding and profiting: for you shall haue a great sampler of your daughters full of works, and little or nothing done by the scholler, and a boy shall send his Father a letter in good latine, set forth in the best manner, but nothing thereof done by his sonne. Parents loue to heare their childrens praise, and some teachers are very cunning to feed that humour, and hurt the children. There is a prouerb amongst vs, in this place most necessarie to be remembred, *The eye of the master, doth make the horse*

horse fatte: you shall haue a great man almost euery day, to looke vpon his horse, and if there be but an haire a misse, the horse-dresser shall heare of it: and a gentle-woman will often looke into her garden, how feately it is kept, and bee very carefull that weedes disgrace not her garden: how much more ought the Christian Parents, to watch ouer their children, that they loose no time, that they gather no vice, and that they profit in all good things, which they are appointed to learne.

Childrens company, who.

And among other things this watch must be set, to keepe off all lewd companions, maides or men. For in these seauen yeares, the children will learne more euill in a moneth, then one whole yeare wilbe able to driue out; and many times one scabbed sheepe will infect the whole flocke: Because it is true which *Terence* saith, *Ingenium est omnium hominum, &c.* It is all mens nature to be prone vnto lust, and to leaue labour. Therefore *Salomon* saith, *He that walketh with the wise shalbe wise; but a companion of fooles shalbe afflicted.* Therefore the parents (who loue their children) must be wary what seruants they entertaine, and what people they admit to stay in their house, into whose company they may light. And this was *Dauids* care, *Mine eyes* (saith hee) *shalbe vnto the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serue me: there shall no deceitfull person dwell in mine house: he that telleth lies, shall not remaine in my sight, &c.* How happie was Abrahams

Pro. 13. 20.

Psal. 101. 6.

Gen.24. hams houſe, whoſe cheife ſeruant, beſide many other, was religious, and his ſon and heire, ſo holy, and ſober minded?

Let children learne euery thing in order. Here I muſt touch againe, that the parents in theſe ſeauen yeares, are to ſee that they leaue nothing vnlearned by their children, which poſſible may be had: for in the next degree of age it wilbe harder to be gotten. As for example, if they mind to haue their child a ſcholler, let him by all means learne the tongues in this ſeauen yeare, and not put it off: or any other ornament whereof the child is capable: for after it will bee heauier when other things come in place. Some will make all haſt to the Accidence, before they read and write well, and put the children to a double toile: ſome, when they ſhould ſtudy *Rhetoricke*, *Logicke*, and other arts, muſt be drudging about the inſtruments which are the tongues: and by this meanes many are ſo incumbred, that they are very much diſcouraged and hindered; and much time is loſt, becauſe it was not taken in younger yeares.

Eldeſt ſons of great men haue moſt need of learning. Yet is there a greater matter then this, which I marueile that men of wiſedome doe ſtumble at: for ſome men of ſort are not very carefull their eldeſt ſon ſhould learne the tongues, or become otherwiſe any great ſcholler, becauſe ſay they, *he ſhall haue ſufficient, that he ſhall not need ſo much learning*. This is verily a great errour: for who hath more neede of learning, and wiſedome by learning, then he that hath moſt, and the greateſt eſtate to gouerne? Firſt, they doe not conſider, that

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the aſſiduitie of ſtudy and learning will ſoften his wits, and increaſe his vnderſtanding, and preuent many euill habits of diſorder, which through idlenes men fall into. By ſuch fond and vnfatherly ſuggeſtions, the children are puffed vp, and deſpiſe all other, yea euen their parents alſo; whoſe death they are by this means taught to long after. Moreouer, when they haue the tongues, and are furniſhed with all kind of learning, they are fit to ſit in the gates, in places of calling, to ſtand before Kings, to apply their eſtate to the good of their Church and common wealth, and to comfort their poore neigbours: whereas otherwiſe they are fit to follow nothing, but an horſe, an hawke, an whoore, and an hound, and all other the wicked works of darknes. I would theſe men would ponder with themſelues, wherefore God hath heaped ſo much wealth vpon them, and why their ſonne muſt be heire vnto it: doth not nature ſay, *Nonnobis ſolum nati ſumus? &c.* we are not borne onely to our ſelues, but our country challengeth part of our birth, part our parents, part our friends: and thoſe things which are bred in the earth, are all created for the vſe of men, but men are bred for mens ſake, that they amongſt themſelues might one profit another. In this we ought to follow nature as our guide, and to bring forth the common profits, &c. M.T.Cic.of.l.1

Iob, if you marke his hiſtorie, was a man of great knowledge, learning, and iudgement, eſpecially in religion and godlineſſe; what honour had hee by his wiſedome and vnderſtanding? when hee came Iob 29.

to the gate and ſeat of iudgement, the young men would hide themſelues, the olde men riſe and ſtand vp, the Princes ſtay their talke, the eare hearing, and the eie ſeeing him did bleſſe him; he deliuered the poore, the fatherleſſe, the widowes; hee was eies to the blind, feet to the lame, he was waited for as the raine, &c. What is more honourable, and what might more delight the Chriſtian Parents, then to haue their child to be ſuch an one, beloued of God, and deere vnto men? Then aboue all things keep your eldeſt ſonne vnder diſcipline, and furniſh him with all poſſible wiſedome and learning: and this is one eſpeciall matter, that by the tongues hee may be adorned, with all the goodly furniture of a iudicious mind, both in humane and heauenly learning; that whereas in times paſt the Church hath beene ouergrowne with ignorance, ſuperſtition, and idolatrie, theſe elder ſonnes ariſing into place, are made fit to keepe out all ſuch abhominations, and to further not onely the common-wealth, but alſo the Church of God verie much. Surely, ſurely, it is not to bee ſpoken what danger they thruſt their ſonnes into, if they ſuffer them to paſſe their youth idly: neither can a man expreſſe the exceeding benefit and comfort which floweth to themſelues and to all eſtates, when theſe men which are as it were the pillars of the land, are throughly inſtructed in all kind of wiſedome and learning, eſpecially in heauenly things. And if any man deſpiſe my words, let him take heede

Act. 7.21. leaſt the daughter of Pharaoh king of Egypt, beeing

beeing an heathen woman, rise vp in iudgement against him, who hauing *Moses* but as her adopted sonne, brought him vp in all the learning of the wisedome of Egypt, so as he was mightie in words and in deedes. Such a like thing doe I find of *Philip* king of *Macedonia*, which doth appeare by a letter of his to *Aristotle* that great Philosopher: *Philip to Aristotle wisheth health: Knowe thou that I haue a child borne, for which I thanke the gods: not so much because he is borne, as because it happeneth that he is borne in thy time: for I hope it will come to passe, that beeing brought vp and taught of thee, hee will be made worthy both of vs, and of the succession of these things.* Optimat. Laud. Hunf. ex Aul. Gell.

But in our age and countrie, (God bee thanked) a gentleman may haue his child by many degrees better furnished, and more largely adorned, not onely with humane and morall learning, but also with spirituall and diuine, as nothing can be more. Therefore I thinke, if our parents beeing of great estate, doe foreslow their children, and let them want any of these tried treasures, they are greatly too blame, and vnworthy of such great blessings and possessions, shewing a verie wretched ignorance: To whom *Isocrates* speaketh aloud, saying, *To haue heard (or learned) much, thinke thou to be more excellent, then to haue gathered together much money: for this* (that is to say, money) *is easily lost, but that* (namely, learning) *endureth alway: for the possession of wisedome onely is immortall and euerlasting.* Hereupon saith *Salomon*, *How much better is it to get wisedome then gold, and to get vnderstanding is more to bee* Ad Demonica. Prou. 16. 16.

desired then siluer. And againe, *A wise mans heart getteth knowledge, and the eare of the wise seeketh learning: A mans gift enlargeth him, and leadeth him before great men.* cap.18.15.

What is to bee banished from children.

Furthermore, this sonne in this age is to bee kept from sycophants, flatterers, from lauish expences, and idle ranging abroad; and aboue all, he is to be taught to haue an humble spirit, & a lowly carriage towards all men, especially to his elders and superiours: whereupon *Seneca* giueth in my iudgement most approoued counsell, *Longe ab assentatione, &c. Childhood* (saith he) *is to be remooued farre from flatterie: let him heare the truth and feare, in the meane time let him reuerence and rise alwaies to his elders* (or betters,) *let him obtaine nothing through anger: that which is denied him weeping, let him haue when he is quiet: let him haue his parents riches in sight, but not in vse: and let his euill doings bee told him with reproofe.* And so *Plutarch* saith, *A child must liue without riot or excesse, his tongue bridled, his anger subdued, and his hands kept in order.* Lastly, in this place let the parents heare M. *Gualter*, saying, that *To their trust is committed the hope of all the commonwealth, and of the Church: because that out of children they at length must come foorth, which sometime are to succeed and come in place of the gouernours of the church and commonwealth: therefore there is neede of diligent instruction, which might sowe the seedes of true godlines in their tender hearts.* deira.lib.1. De liber.educ. In epist. to the Rom. homil.70.

From 7. till 14. the special time to graft religion in children.

And this is that we are now come vnto: for in these seuen yeares from seuen to fourteene is an especiall

speciall time to ingraft the knowledge of Christ, and the reuerence of God in these young scients, that as they grow in yeares, so they may grow in grace.

And before I begin, let mee set before you a few children being seasoned with the truth. First commeth the children out vnto Christ when he roade on an Asse coult vnto *Hierusalem:* being in the Temple the children cryed, *Hosanna the son of Dauid.* In the story of the martyr *Romanus*, a young child was brought forth, which confessed Christ, and denied the multiplicitie of gods; who conquering the cruell persecuting Captaine, gaue his life for the truth. Wee reade of twelue children, who were both by allurements, and by very great doubled torments tried to yeeld vnto *Arianisme*, but by a constant confession of the right faith became liuely conquerours. At Coulchester, Ann. 1555. one Iohn Laurance was burnt for Christs Gospel, a man very weake with long imprisonment, and worne with irons, so as he was faine to be bound & to sit at the stake; round about whom, as he sate in the fire, came young children and cried, *Lord strengthen thy seruant, and keepe thy promise. Lord strengthen thy seruant, and keepe thy promise.* This I doe to encourage Christian parents, knowing that their labour vpon their children this way shall not be in vaine in the Lord. For what can be more ioy to Christians, then to see and know that their children are Gods fined siluer and tried gold, euen the holy vessels of the Lords house, siluer

Mat. 21. 15.

Act. monum. pag. 9. inprint. 1576.

Eccles. hist. cent. 5. cap. 3.

Act. monum. pag. 1470.

trumpers to ſound out his praiſe, and finally heires of the kingdome of heauen. What can be a ſweeter voice, then that of Chriſt, *Suffer little children to come vnto me, and forbid them not: for of ſuch is the kingdome of God.* and how can they come but by wholeſome inſtruction, and godly teaching? Euen as *Timothie*, being taught in his childhood, became a worthy preacher, euen when he was but young, and was made a companion of the holy Apoſtle *Paul*, to whom all nations are indebted, and for whom all Gods people doe praiſe the Lord. What then is now to be done? he is to begin theſe ſeauen yeares; Firſt, that he make vp that perfect which he entred into in the infancy, namely that he read euery day certaine chapters of the Bible conſtantly, that in this his childhood he may reade it ouer once, twice, or thrice before fourteene yeares old: he muſt now come to ſome readie vnderſtanding of the creed, the Lords prayer, and the ten commandements: for the meanes hereunto, the parents may chooſe ſome good and plaine Catechiſme, and by often telling, asking, and by many change of queſtions and anſweres, ſo to drop the knowledge of theſe things, that the child may not onely anſwere, but alſo conceiue in his minde what he ſpeaketh in anſwering.

Mar. 10. 13.

Act. 16. 3. 1. Tim. 4. 12. 1. Theſ. 1. 1. 2. Theſ. 1. 1.

How to catechiſe children from 7. till 14.

And among other things, this child muſt be directed to pray by himſelfe priuately, in the morning when he riſeth, at night when he goeth to bed, and at euery time he receiueth meat more or leſſe, and to giue thanks for Gods bleſſings.

Graces and prayers for children.

In

In the morning he may pray thus,

MOst mightie and gracious God, I humbly thanke thee for all thy mercies, for the good rest of this night past, I pray thee continue thy fauour ouer me, forgiue me my sins, guide me this day in thy feare, and to walke before thee, and vnder thy protection, as it becommeth thy child, for Christ Iesus sake. *Amen.*

At night thus,

I Humbly thanke thee, O God my louing Father in Iesus Christ, for thy mercifull guiding and keeping me this day, I pray thee forgiue me all my sins therein committed, and be with me this night, my mercifull God and redeemer, for Iesus Christs sake. *Amen.*

Before meate thus,

BLesse this foode vnto me, most mercifull Father, and cleanse me from my sinnes by the blood of thy Son; that this and all thy good blessings, may be comfortable to me, and I may alway serue thee in body and soule, through Iesus Christ my Lord and Sauiour, Amen. *God saue his Church, our King and his Realmes, &c.*

After meat thus,

PRaise, honour, and thankes be giuen to thee my gracious God for this present foode, and for all other thy blessings and fauours, both now and

and at all times bestowed vpon me, through thy Son my Sauiour Iesus Christ.

These prayers I make for the child, to be said by him beeing alone, when hee lieth downe or riseth vp, and when hee eateth alone: For I suppose the Christian parents wil pray with their family themselues in their owne person; specially the father, offering vp this sacrifice in the name of all the family; and with their owne mouthes by prayer or thanksgiuing, to sanctifie the meate at their owne table: for they know that they are Gods Priests in their owne house, that they ought to goe before their family in that reuerent exercise, and by their reuerence, and deuout example, the more to honour God, and to imprint a sober and holy deuotion in the hearts of all their people. Therefore in this place I will vse onely the zealous and christian words of M. *Gualter*; *O infœlicis nostri sæculi mores! &c.* O the manners of our vnhappie age! The Sonne of God (by whose beck and power all liuing creatures are nourished) was not ashamed to giue thanks to God the Father, as often as hee would take meate, or giue it to others: But now a dayes, many doe either altogether neglect this, or else thinke they haue very well discharged the duty of pietie, if they set a child neere the table, which with a set forme of words doth blesse the same, themselues in the meane while either trifling, or at the least thinking nothing of the goodnesse of God. Hereof that brutish and beastly abuse of the

The parents are to pray with their family, & to say grace.

vpon Ioh. cap. 6. homil. 46.

gifts

gifts of God doth ſpring, which alone might ſuffice to prouoke the wrath of God, if there were no other vice added thereunto: So much M. *Gualter.*

Next hereunto the child muſt bee taught, to reuerence God by ſanctifying the Sabbath or Lords day, which muſt haue a double vſe; Firſt, to learne him to put apart his body and his minde, and to draw neere vnto God, reſting from all outward and ordinarie workes, that he may ſanctifie God, and honour his maieſtie, both priuately with his parents at home, and publikely with all reuerence in the congregation, that there may be a godly impreſſion of the holy maieſtie of God in his heart. And ſecondly, that he may learne with conſcionable attention at the mouth of the miniſter, the heauenly counſell of God, and be confirmed and encreaſed in thoſe good things which he is entred into by his parents. And this will bee a great bleſſing, if the parent do exact ſome thing of his child, which hee bringeth home from the mouth of the preacher: and he ſhall finde, that theſe two ioyning as it were hand in hand, will build this child in great wiſedome and knowledge. And this the parents know to bee their dutie, for they vnderſtand who hath ſaid, *Remember that thou keepe holy the Sabbath day, thou, and thy ſonne, and thy daughter:* which is expreſſed in *Nehemiah* thus, *The law was read and expounded before the congregation both of men and women, and all that could heare and vnderſtand it.* And as for their reuerent attention,

Children muſt learne to ſanctifie the Lords day.

Exod.20.8.

Nehem.8.2.

Eccles.4.17. they haue a commandement in these words, *Take heede to thy foote when thou entrest into the house of God, and bee more neree to heare then to giue the sacrifice of*

Act.10.33. *fooles.* That good captaine *Cornelius* may be their patterne, who heard *Peter* as in the presence of God, that is, with very great care and reuerence.

When you perceiue that your child doth in some good measure vnderstand the Creed, the Lords prayer, and the tenne Commandements, he must begin to learne the Sacraments, their nature, their difference, their vse, which you shal find in diuerse Catechismes: which beeing done, and these exercises before mentioned beeing contiuued, and brought to some good perfection, it shall do wel to teach them the same grounds of religion out of those places of holy Scripture, which may affoard the summe of the christian doctrine of saluation in the forme of a storie, which a child will vnderstand more easily, then other places of dogmaticall and positiue instruction. For their helpe herein I will giue them in this place some short patterne.

A SHORT CATECHISME for children by way of storie.

Chap. 1. *What doctrine Christians ought to followe.*

AFter that Christ was risen from the dead, and was now readie to ascend into heauen, he gaue his Apostles commaundement, to teach all nations to obserue whatsoeuer hee commaunded, Matth. 28. 16. A Catechisme out of the story of holy Scripture.

This storie teacheth, 1. *The Ministers are ordained of Christ to teach all people.*

2. *The doctrine which they teach, must not bee what man appointeth, but what Christ commaundeth.*

Chap. 2. *What God is.*

Exod. 33. & 34. Moses beeing in the wildernesse, desired to see Gods glorie; God answered, that no man should see him and liue, yet would hee shewe him his backe parts, (that is, so much as mortall man in this life is able to behold:) and so he passed before his face, and proclaimed, saying, The Lord, the Lord, strong, and mercifull, and gracious, slow

to anger, and abundant in goodneſſe and truth, reſeruing mercie for thouſands, forgiuing iniquitie, and tranſgreſſion, and ſinne, and not making the wicked innocent, viſiting the iniquitie of the fathers vpon the children, &c.

This ſtory teacheth a very notable deſcription of God: 1. *God is the mightie Lord, eternall, inuiſible, mercifull, good, true, iuſt.*

2. *God gouerneth all people by iuſtice, mercie, truth, and goodneſſe.*

Chap. 3. *Of the holy Trinitie.*

Matth. 3. 13. Ieſus Chriſt, before hee had ſhewed himſelfe to the people, came to Iohns baptiſme; & beeing baptized, when he came out of the water, the heauens opened vnto him, and Iohn ſaw the ſpirit of God deſcending like a doue to lighten vpon him, and loe, a voice came from heauen, ſaying, This is my welbeloued Sonne, in whom I am well pleaſed.

This ſtory ſheweth, *There are three perſons in one God; God the Father, God the Sonne, and God the holy Ghoſt.*

Chap. 4. *How all things came, and of mans innocencie.*

Gen. 1. & 2. Theſe two chapters hiſtorically teach theſe points following:

1. *God by his word made all things of nothing in ſixe dayes.*

2. *God created man and woman the ſixt day: he made*

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the man of the dust of the earth, and breathed in his face the breath of life, and his name was Adam; *the woman he made of the rib of the man, shee was called Eue.*

3. *God made man and woman after his owne image, and they with all other creatures were very good.*

4. *God ioyning man and woman together, placed them in the garden of Eden.*

5. *He gaue them libertie to eate of all the trees in the garden sauing one, called the tree of knowledge of good and euill, and if they eate of that tree, they should die, that is, a spirituall and eternall death; but if they continued obedient to God, they might haue eaten of the tree of life, and haue liued for euer.*

Chap. 5. *How man fell into sinne and damnation.*

Gen. 3. This chapter historically sheweth, that

1. *The serpent tempted the woman Eue to eate the forbidden fruit, and she did eate, and gaue Adam, and he did eate: and so they became sinners ashamed of themselues, and banished from Gods glory.*

2. *God of his free mercie gaue man this promise, The seede of the woman shall breake the serpents head, that is, Christ shall ouercome Sathan.*

Cap. 6. *How mankind is redeemed.*

Matth. 1. A virgine called Mary, comming of the linage of Dauid and Abraham, was betroathed to one Ioseph, who finding her with child, and doub-

ting what to doe, was told by an Angel that ſhee was conceiued by the holy Ghoſt, and that ſhe ſhould bring forth a ſon, and he ſhould call his name Ieſus, becauſe he ſhould ſaue his people from their ſins. And the Euangeliſt Matthew ſaith, that by this the Lords ſpeech by his Prophet was fulfilled, ſaying, Behold a virgine ſhalbe with child, and ſhall beare a ſonne, and they ſhall call his name *Emanuel*; which is by interpretation, *God with vs*.

This ſtory ſheweth, 1. *Ieſus Chriſt is our redeemer.*

2. *Chriſt in his perſon is Emanuel, that is, very God and very man in one perſon.*

3. *Chriſt became a man of the virgine Mary, made man by the holy Ghoſt.*

4. *Chriſt is called Ieſus, becauſe his office is to ſaue his people from their ſinnes.*

Cap. 7. *By what meanes a man is made partaker of redemption, righteouſnes, and ſaluation.*

Gen. 15. 1. After that Abraham returned from the ſlaughter of certaine Kings, God ſpake to him in a viſion, ſaying, Feare not Abraham, I am thy buckler and thy exceeding great reward. Hereupon Abraham complaineth and mourneth vnto God, that he had no child; and God ſhewed him the ſtarres, if he could number them, and ſaid, So ſhall thy ſeede be. And Abraham beleeued God, and he counted that to him for righteouſneſſe.

This ſtory teacheth, 1. *Abraham was counted righteous, or iuſtified by beleefe in Gods promiſe concerning Chriſt, without works.*

2. *It was written for vs, that we alſo might be iuſtified by faith onely, as Abraham was.* Rom. 4. 23.

3. *This doctrine, faith onely iuſtifieth, is auncient.*

Act. 16. 12. Paul and Silas preaching the Goſpel at Philippi, a cittie in Macedonia, for caſting a ſpirit of diuination out of a maide, were violently thruſt into priſon, who at midnight ſinging a pſalme, there was an earthquake, and all the doores were opened, and euery mans bands looſed. The Iaylour awaking, and fearing the priſoners were gone, would haue killed himſelfe: but Paul ſtayed him, and he came trembling and ſaid vnto them, what muſt I do to be ſaued? And they ſaid, Beleeue in the Lord Ieſus, and thou ſhalt be ſaued, and thine houſhold.

This ſtory teacheth, *A man is ſaued by beleefe in Ieſus Chriſt, without works.*

Cap. 8. *Of the dutie of true beleeuers.*

Gen. 17. 1. When Abraham was ninety yeares old and nine, the Lord appeared vnto Abraham, and ſaid vnto him; I am God all ſufficient; walke before me and be vpright.

This ſtory teacheth, *They which beleeue ought to liue vprightly before God.*

Chap. 9.

Chap. 9. *Of the Sacrament of Baptisme.*

Matth. 28. 16. After Christ was risen from the dead, the eleuen disciples went into Galile to a mountaine which he appointed them: and there Christ commandeth them to teach all nations, baptising in the name of the Father, and of the Son, and of the holy Ghost.

This story teacheth, 1. *When men haue learned Christ, they are to enter into Gods Church, receiuing Baptisme, as a badge of their profession.*

2. *The forme of Baptisme, is, to be washed in the name of the Father, Son, and holy Ghost.*

3. *This forme sheweth that Baptisme is a seale of the couenant of grace, whereby we haue fellowshippe with one God, the Father, Sonne, and holy Ghost.*

Chap. 10. *Of the Lords Supper.*

1. Cor. 11. 23. The Lord Iesus in the night that he was betrayed, tooke bread, and when he had giuen thanks he brake it, and said, Take, eat, this is my body which is broken for you: this doe you in remembrance of me. After the same manner also he tooke the cup, when he had supped, saying, This cup is the new testament in my blood: this doe as often as yee drinke it in remembrance of mee: which the Apostle expoundeth by these words, As often as you eate this bread, and drinke this cuppe, yee shewe the Lords death till hee come.

This storie teacheth, 1. *The holy communion is a Sacrament, to remember and apply the body and blood of Christ to our soules comfort.*

2. *It*

2. *It is a badge of our profession, to shew the Lords death till he come.*
3. *It ought to be ministred in both kinds, with praier and thanksgiuing.*
4. *The bread is not changed into Christs bodie, because wee are commaunded, to doe this in remembrance of him, and in eating this bread, we shewe the Lords death till he come.*

Chap. 11. *Of the rising of the body vnto eternall life.*

Ioh. 14. 2. A little before his passion, Christ instructing his disciples in diuerse things, and namely in patience, among other things vseth these words vnto them, In my Fathers house are many dwelling places, &c. I goe to prepare a place for you; and though I goe to prepare a place for you, I will come againe and receiue you vnto my selfe, that where I am there may ye be also.

This story teacheth, 1. *Christ is gone into heauen to prepare a place for all beleeuers.*
2. *Hee will come againe at the last day, and raising our bodies from the dead, receiue vs into his glorie.*
3. *We shall then dwell with him in glorie for euer.*

Chap. 12. *Of Gods diuerse gouernement of his Church in one faith in all ages.*

In the whole course of the holy Scriptures, we finde historically set downe, that God trained vp his people in this faith in all ages; but yet in three manners of gouernement. 1. The fathers, before

the law or any part of Gods word was written, whom God taught by visions, dreames, and by his voice from heauen, and they worshipped God by sacrifices and altars, which were signes of Christ to come. This continued from the fall of Adam, till Moses, 2613. yeares. 2. The Iewes vnder the law: when God brought Israel by Moses out of Egypt, he made a couenant with them in *Horeb*, and gaue them his lawe which was in three parts; the morall, containing all duties to God and man: the iudiciall, in statutes for punishing of offenders: the ceremonial, in the Leuiticall priesthood, sacrifices, and ceremonies, which were types and shadowes of Christ to come: then began the word of God to be written: this was from Moses to Christ, 1415. yeeres. 3. Christ came into the world, beeing the Sonne and Lord of the Church; he tooke away the ceremonies and Leuiticall priesthood with the legall administration; he set foorth the Gospel, sending his Apostles, & ordaining ministers to teach all nations: the Iewes refuse Christ by vnbeleefe, and are reiected; the Gentiles beleeuing, became the Church of God, and the children of Abraham, and were called Christians, and so haue continued now 1615. yeeres. Gods holy Name bee praysed therefore.

Teach children to practise Christianity.

In all this degree of age from seuen till fourteene, especially from ten and vpwards, the Christian parents must haue a speciall care, and daily watch, to doe towards their children as God reporteth

porteth of Abraham, which was not only to teach, but alſo to command the children to keep the way of the Lord: for profeſſion without practiſe, is but to prophane the Name of the Lord. As it is ſaid of the Iew, who had the forme of the knowledge of the truth of the law, and did glorie in the Law, yet through breaking of the lawe diſhonoured God, and the name of God was blaſphemed among the Gentiles through them. Therefore Chriſtian parents muſt ſee indeed, that their children liue according to the light of knowledge and inſtruction which they giue them by the gospel, beeing alway iealous ouer themſelues, that their owne example hinder them not, that the mouthes of fooliſh men may be ſtopped, and God glorified by their honeſt life, and good conuerſation. Eſpecially they are to guide them in theſe things: Firſt, to delight in the company and fellowſhip of ſuch as feare God: as it is ſaid, *I am a companion of them that feare thee and keepe thy precepts*, and therewithall to ſhunne the wicked; as it is alſo ſaid, *Away from me yee wicked, for I will keep the commandements of my God.* Secondly, that they hate all manner of lying, and delight in ſpeaking truth whatſoeuer falleth out; as it is alſo written, *By thy precepts I haue gotten vnderſtanding, therefore I hate all the wayes of falſhood: I haue choſen the way of truth, and thy iudgements haue I laid before me.* Therefore a faithfull Chriſtian is deſcribed, to walke vprightly, to worke righteouſneſſe, and to ſpeake the truth in his heart: euen as Chriſt ſaith of Nathaniel, *Behold indeede an Iſraelite in*

Gen.18.19.

Rom.2.17.

Parents example.

Some ſpeciall things in childrens behauiour.

Pſal 119.63.

ver.115.

Pſal.119.104. 30.

Pſalm.15.2.

Ioh.1.47.

whom there is no guile. The third and last is humilitie, because God teacheth, *that a mans pride shall bring him low, but honour shall vphold the humble.* This I haue obserued, that when parents suffer their children to keepe companie with base and bad fellowes, and for want of heedfulnesse let them fall into a vaine of lying and dissembling: and lastly, standing vpon their pantofles, of their degree and dignitie, they nourish their children in pride, and a vaine conceit of themselues, they prepare abundance of drie fewell to burne vp their house, and to put out the glorie of their name and memoriall for euer. To which agreeth the holy Scripture, saying, *Pride goeth before destruction, and an high minde before a fall. Thou shalt destroy them that speake lies.* Lastly, S. *Paul* shewing that for wickednesse the wrath of God commeth vpon the children of disobedience, inferreth this exhortation, *Be not therefore companions with them:* as if he should say, They which be partners with wicked men in euil doing, shal also take part with them in their punishments; euen as Lot, his wife, and all hee had, were taken and carried captiue in the ouerthrowe of Sodom, when he dwelt at the gates of that wicked citie.

Prou.29.23.

Prou.16.18. Psal.5.6.

Eph.5.6.

Gen.14.12.

CHAP. V.

Of the office of Christian Parents in cases of mortalitie.

Mans sinne brought forth mortalitie and corruption.

AS the shadow followeth the bodie, so mortalitie followeth the nature of man: yet mortalitie

talitie was not created with man, but man by his folly brought vpon himselfe corruption, and by corruption mortalitie. Happie had man beene, if he had stood in his vprightnesse obedient to God: but vpon all mankind came vnhappinesse, by the transgression of the first man Adam: Adam left God, and God left Adam, and so by the righteous iudgements of God, all mankind became vnhappie, in as much as all men are made ineuitably subiect to corruption and mortalitie. This corruption, is the deprauation of the soule from that puritie of holinesse and righteousnesse, wherein man was created after Gods likenesse. The effects of which corruption, are all punishments necessarily following the first transgression; and these do touch the nature of man, as sinne inherent in the minde, and sickenesse afflicting the body: or else they concerne the state of man, which is in regard of his liuing vnder the sunne; or in regard of his life, which is short and vncertaine, and waiting euery houre for his change, not knowing how, when, or where it shall bee. The certaintie of this vncertain change is mans mortalitie: for man cannot preserue his owne life, or promise to liue one houre, but hee must liue or die, as he hath ordained who giueth life vnto euerie man, and taketh it away againe at his owne will and pleasure. Yet Christian parents are not without comfort in this vnhappie estate: because they haue learned by the gospell, that Christ our Sauiour is the propitiation for our sinnes, and hath abolished death, and brought life

Christians comfort in mortalitie.

1. Ioh. 2. 2.
2. Tim. 2. 10.

and immortalitie to light by the goſpel: ſo that to the true beleeuing Chriſtian a time ſhall come,
1.Cor.15.53. when this corruptible ſhall put on incorruption, and this mortall immortalitie, and death ſhall bee ſwallowed vp into victorie. Therefore whatſoeuer caſe of mortalitie falleth out, the Chriſtian parent hath a comfort in Ieſus Chriſt, and the light of faith will guide his heart to liue in death, and to die to liue eternally, knowing that Chriſt is his
Coloſ.3.4. Rom.8.28. life, and for his ſake all things ſhall happen to the good of them that loue God.

Chriſtian parents ought to arme the children againſt mortalitie.

Hereupon followeth the firſt office of Chriſtian parents, which is, that ſeeing we are compaſſed about with ſinne and corruption, and this our life is ſubiect by mortalitie to a change, we know not how ſoone; and that by Chriſt we haue an aduantage of hope, and ioy, both in life and death: that firſt and principally, they arme themſelues and their children, with the ſweete knowledge of Gods loue in Chriſt, the neceſſarie vſe of faith, the ioyfull hope of reſurrection vnto life, and how vile this life and all therein is, in compariſon of that which God hath laid vp in ſtore for all Chriſtian beleeuers: & therfore not to be ouergreiued, whatſoeuer befall in this corrupt and mortall life, looking for our true peace and reſt in the life to come with Ieſus Chriſt: according to that of the bleſſed
2.Cor.4.16. Apoſtle, *we faint not, but though our outward man periſh, yet the inward man is renewed daily: for our light affliction, which is but for a moment, cauſeth vnto vs a farre moſt excellent weight of glorie, while we looke not*

on things which are seene, but on things which are not seene. This armour is a wise preparation, whereby the parents doe fit themselues and their children, how to cartie themselues in all cases of mortalitie. All cases of mortalitie, are cases of troubles and greifs, and these in this brittle life, are of diuers sorts: therefore the Christian parent, doe enforme themselues and their children, how to behaue themselues in all accidents, both in patient abiding the will and pleasure of almightie God, and also in doing that which is fit and comely for Christians to doe in such cases: euen as good, wise, and skilfull captaines, doe alwaies forecast and prouide, for euery attempt and thing which in nature may happen vpon them and their souldiers, that they may be prepared to answere the enemie, in all stratagems or suddaine assaults, and not to be dismaied in any euent, but with courage and confidence to endure the end of this warfare.

What to doe if thy child be wicked.

The first case is in regard of corruption, namely that sometime the parents, as they thinke, haue vsed all meanes to instruct their son or daughter, they haue watched ouer them, admonished, corrected, and exhorted them, and applied all their wisedome and diligence to keepe them in good order, but it will not be: the child is malicious, wilfull, hard hearted, and so ouercome of his naturall corruption, that like a wild horse, which no bridle can hold, he runneth headlong: no feare, shame, punishment, nor any thing will preuaile to pull him

him backe. This is doubtles an heauy griefe to a Christian, to see his child to be the child of *Belial*, and to haue no token of Gods holy election. The office of Christian parents in this case is of two parts. First, that they be sure they foreslow no dutie in counsell and wisedome, which may doe this child good, for the reclaiming thereof: of which if they haue the assured testimony of a good conscience, they are to quiet themselues and to rest vpon Gods prouidence. Abraham was Gods freind, and yet had he *Ismael*, as well as *Isaac*; and *Isaac* was a deuout and sober Christian, yet had he an *Esau* as well as a *Iacob*. Therefore in the first place, the parent is to stay himselfe vpon the comfort of a good conscience, not ceasing by prayer, to call for mercie vpon his child, as long as life lasteth. In the second place, they are to flie to the Christian Magistrate for all such further helpes as there are to be found, for the better reforming of the child: for as you may read in Exodus, there are diuers cases wherein the Magistrate is to iudge betweene parents and children.

Cap. 21. & 22.

Whether parents may put to death a wicked child.

And here commeth in a question, the extent of the parent his authoritie; whether they may (as we reade of many heathen men and women) in any case put their children to death. The holy Scripture commits this iudgement to the Magistrate, shewing that in such as deserueth death, the parents ought to complaine to the Magistrate, and bring forth their child to be censured by him: as appeareth by these words, *If any man haue a sonne*

that

that is ſtubborne and diſobedient, which will not hearken to the voice of his Father, nor the voice of his mother, and they haue chaſtened him, and he would not obey them: then ſhall his Father and his mother take him, and bring him out vnto the Elders of his city, and vnto the gate of the place where he dwelleth, and ſhall ſay vnto the Elders of his cittie: This our ſonne is ſtubborne and diſobedient, and he will not obey our admonition, he is a riotour and a drunkard: then all the men of his cittie ſhall ſtone him with ſtones vnto death: ſo thou ſhalt take away euill from among you, that all Iſrael may heare it, and feare. Here you ſee, in what caſes the Chriſtian Parents may ſeeke the death of their child; namely, if he be riotous and a drunkard, and ſtubburnly and diſobediently refuſe to heare the admonition of the Patents. There are alſo two other caſes wherein the child ought to die; that is, if the child ſmite, or if the child curſe father or mother: and the third is of more waight, *if either ſon or daughter entiſe to idolatrie*, they muſt haue no pitty, they muſt be ſtoned with ſtones. Wherein is bewrayed the great folly and wickedneſſe of many of our Parents, who will winke at their children when they be riotous and drunkards, they will put vp any thing at their childrens hands, and feed them and defend them with money, whereby they are ſtrengthened in their lewd and wicked courſes. Sometime it happeneth that their ſonne hath committed murder, or a rape, which by no means ought to be pardoned; yet will they labour moſt importunately to ſaue their child from the gal-

Deut. 21. 18. In what caſe the parent ought to complaine his child to the magiſtrate.

Exod. 21. 15. 17.

Deut. 13. 6.

Numb. 35. 31. Deut. 22. 25.

lowes: and their money (which vſually is ſtrongly kept in from many good vſes) is let flie to bolſter out ſinne; but little or no paines or coſt is beſtowed for the childs eſcaping of the wrath of God and damnation. Let ſuch Parents know, that the ſins of the children redound to the parents puniſhment: as we ſee in *Ely* the Preiſt, who loſt his dignitie, and cauſed all his poſterity to be vilified, and made deſolate and miſerable, for his not chaſtiſing of his children with ſeuerity, which the greatnes of their wickednes did iuſtly require & challenge.

1. Sam 3.

2 Sam. 13. & 14. & 15. *Dauid* beeing both parent and magiſtrate, did not put *Abſalom* to death for killing his brother: what came of it? the ſame *Abſalom* ſo ſpared, did afterward ſeeke his fathers life and kingdome. So wee ſee, that they which ſaue ſuch men from their due puniſhment, are endangered by them whom they ſaue: therefore parents ought to vſe the benefit of the magiſtrate, to chaſtiſe and ſubdue their children.

The parents dutie in the childs ſicknes.

After the corruption wee muſt ſee the effects; the firſt is ſickneſſe. Here is required much wiſedome to guide the ſicke child, to looke vnto God, and to be patient and ruled in ſickeneſſe: for fooliſh pittie cauſeth parents to hurt their child. For ſome parents in their childrens ſickeneſſe, are ſo exceeding tender and affectionate, that they can in that time vſe no authoritie ouer them, neither by diſcretion moderate their fooliſhneſſe, but let them doe and haue what they liſt. This is ſometime a cauſe of the childs death, or of the continu-

ance

ance of the ſickeneſſe, and oftentimes thereby the child prooueth wayward, and vnfit to bee gouerned a great while after. Therefore parents muſt often teach their child a due reuerence to God, and with good diſcretion temper their command with mild words, ſo handling the ſicke child, as he may be readie to euery dutie, that he may depend vpon his parents louing counſell in all things: well gouerning & teaching of children in their health, will be a ſingular preparation to an eaſie ruling in ſickeneſſe: and prayer conſtantly directed vnto God, and the moderate hand of the learned Phyſitian, are ordained as fit meanes to recouer the health of the child. Now if the child returne to his health, the parents dutie is to lead the childs hand and heart to bee thankfull vnto God, and to meditate vpon his power, wiſedome, iuſtice, and mercie, that vpon euery occaſion they may worke ſomewhat vpon the child, toward a reuerent conceit, and child-like feeling of Gods loue in Chriſt Ieſus. And this I take to be one eſpeciall vſe of the Sabbath day; and that the commandement for the males to appeare before God in his Temple, three times euery yeare, and not to come empty without ſome gift or ſacrifice, doth very liuely figure out vnto vs, that wee ſhould accuſtome our children to talke and thinke vpon Gods goodnes, and to offer the ſacrifice of thankſgiuing as a ioyfull feaſt, often to be frequented of Chriſtian childrens; as it is ſaid, *Let vs by him offer the ſacrifice of praiſe alwaies to God, that is, the fruit of the lips which* Deut.16.16. Heb.13.15.

confesse his name.

The parents faith and patience in their childs long sickenesse.

But if the child continue long sicke or weake, the parents are to make great vse of their faith. By faith they may see that God the Father sent it for some good ende, and perhaps the child is smitten for the parents sake, as *Dauids* was. This must teach them, first, to humble themselues to God: secondly, to endeauour all patience, waiting on Gods mercie, alluring the child by milde and sweet words vnto the same: and thirdly, that they breake not out into any intemperate speeches, wishes, or complaints, which may discourage the child, or cause it to stumble or be weake in faith. We obserue, that some for loue to the child haue wished so much to themselues, as they haue rewed it many yeares after: therefore the parents must take great paines with themselues, to keep vnder immoderate griefe, that they prouoke not God with their intemperancy, and that the constancy of their faith and patience may appeare to the glorie of God: therefore the holy Ghost would haue Christians *not to be slouthfull, but to be followers of them, which through faith and patience inherit the promise.*

Heb. 6. 12.

How to take the childs death.

Sometime we see this sickne to be a forerunner of the second effect of corruption, namly death; as we see in *Dauids* child by *Bethshebah*: and it is taken away, when it is growne vp vnto 10, 12, 14, 20, or 30, or after it be married and haue children, or by some violent death of fire, water, &c. in any one of these times: for all these are cases of childrens mor-

mortalitie; and the longer it liueth (vnleſſe it prooue verie wicked and ouerthwart) the more is the greife we vſe commonly to take, vpon their departure from vs. Then the faith of Chriſtian parents muſt mount vp aboue all theſe croſſes of troubles, and call to minde the holy couenant of grace, the reſurrection and aſcenſion of Chriſt, the happines of our child dying in the faith, the bleſſed reſt of all that die in the Lord, and to enioy the glorious libertie of the ſonnes of God. Now if this be our happines to be with Chriſt, let not the Chriſtian parents grieue without hope, but rather reioyce that they were parents to ſome of Gods children, and that God hath receiued them vnto himſelfe into Abrahams boſome.

Goods wel gotten are profitable for childrē.

Alſo the caſes of mortalitie in the parents themſelues, (which are effects of this corruption) doe call for ſome duties in the parents office. The firſt is, that they carrie their worldly doing in ſuch ſort, as being ſtrangers and pilgrims in this preſent world, continually remembring how ſubiect they be to this naturall death, not knowing the time, place, or manner of their dying. Here then let them take heed their goods be righteouſly gotten, that they may leaue them as a bleſſing, and not as a curſe to their children: as it is written, *The good man ſhall giue inheritance to his childrens children. The riches of the vanity ſhall diminiſh: but he that gathereth with the hand, ſhall encreaſe them:* that is to ſay, riches ill got will waſt and conſume away; but

Pro. 13. 22.

ver. 11.

that which is gathered by lawfull and honeſt meanes, will continue and be encreaſed. Secondly, the parents muſt forecaſt not to entangle themſelues with worldly affaires, & alwaies to keep a very good order in all their dealing, that if at any time they ſhould be ſuddainely taken, they leaue not a laborinth of troubles to the children, and ſuch as ouerliue them: Oh ſaith one, I could not haue died in a worſe time, I haue ſo much to doe, &c. Here creeping mortalitie, ſtealing vpon fooliſh men, maketh them to haue ſome late knowledge of their worldlines: euen as *Balaams* Aſſe rebuked the fooliſhnes of the Prophet: for if *Balaam* had beene obedient to Gods firſt inſtruction, his couetouſneſſe had not caſt him into ſo pittifull a danger. So theſe parents being not content with foode and raiment, according to their ſtate and place, but hauing a deſire to be rich, *fall into temptations and ſnares, and into many fooliſh and noiſome luſts, which drowne men in perdition and deſtruction.* And what gaine the poore children by ſuch gredie parents, but much trouble, ſorrow, and reproach.

Worldly entanglements hurt children

1. Tim. 6. 8.

Thirdly, the parents ought to haue their will and teſtament alwaies readie made by them; becauſe putting off many times makes it too late, or vntoward, or vnhappie. Some haue proiects in their heads, and many deſignes, ſo as they either thinke not vpon their mortalitie, or ells put off the making of their will, till ſuch a thing be done, or till they haue brought to paſſe another matter:

The parents will alwaies readie made.

and

and death who hath no respect of persons, many times doth suddenly cut them off, and they die like fooles, leauing such incumbrances, troubles, and strife among wife & children, that it is lamentable. It is the part of Christian Fathers, in time of their health and memorie, to set downe such order, as the sweete sauour of peace and loue may remaine behind him, betweene his wife and children; and not to be like the careleſſe wicked, whose end is like the snuffe of a candle, which when it dieth of it selfe, leaueth a most noisome stinke, which troubleth all the house: as *Salomon* affirmeth, *He that is greedie of gaine, troubleth his owne house.* Pro.15.17.

Here some men make choice many times of one sonne, whom they most fansie, regarding nothing at all the other in cõparison of him: custom in some places make the sonnes equall, in some places the youngest, in some the eldest haue the preheminence. The law of God looketh vpon the eldest, and adiudgeth to him a double portion, which he must not chaunge for loue or hatred: if a man should loue his second wife aboue the first, he ought not to defeate the first borne of his right. *Abraham* is reported to haue prouided for all his children which he had with others beside *Sarah*, and to haue giuen them their portions, and sent them away in his life time, that *Isaac* his heire might liue quietly, and freely enioy the inheritance assigned him of God: which example is not a precise prescription to all great States: for it hath an especiall and particular reason and limitation, Deut.21.15. The eldest sons birth-right Gen.25.5.

tion from God, becauſe Iſaac ſhould not be mingled with any other, and that ſo the Church of God might ſee how the promiſed ſeede deſcended directly from *Abraham*. Howbeit, I thinke *Abraham* is thus farre to bee followed, that euery parent which maketh the eldeſt his heire, ſhould ſo prouide for the other, as all the children of ſuch a father might haue ſufficient meanes, according to their fathers eſtate, and not to bring them vp in the faſhion of gentlemen, and in the ende to turne them off in worſe caſe then a yeomans ſon. I haue obſerued in ſome houſes, that the Parents haue giuen ſo wiſe & good education to their ſons, that in one houſe, two ſonnes haue ſo riſen in ſtate and wealth, that the eldeſt hauing all the inheritance (after the cuſtome of England) may perhaps giue place for worldly things to either of his yonger brothers. The father no doubt of theſe gentlemen was very wiſe, and by this effect may teach other, what a rich inheritance is good education. But howſoeuer, the eldeſt ought not to looſe his birthright, vnleſſe hee be found to haue committed ſome hainous wickedneſſe, as whoordom, murder, ſtubborne diſobedience to parents in riot and drunkenneſſe, idolatrie, and ſuch like: for which offences God appointed in his lawe that men ſhould die, as it appeareth in the places before alleadged: vnto which adde Leu. 20. 10. where God ordaineth both the man and the woman to die, which defile the mariage bed by adulterie. *Iacob* in his laſt will diſinheriteth *Ruben*, *Simeon*, and

Good education, on a faire inheritance.

Leui

Leui for such wickednesse. And when any man aduentureth to disinherit his eldest sonne for other vnlawfull respects, sometime the dutifull sonne winneth againe his fathers fauour, or else God bringeth him afterward by some extraordinary meanes to his inheritance, or raiseth vp some other helps some other way, to maintaine and comfort him: as it is in the Psalme, *Though my father and mother forsake me, yet God will gather me vp*: loe, God will be a father where the naturall father doth wrong, and regardeth not his office. Psal.27.10.

Here in making the Will, I see some Christian couples to striue worthily, who should expresse their loue to each other in most ample manner. The father beeing ready to die, will giue all, or what he can to the mother, saying, They are thy children, I know thou wilt haue a care ouer them: the mother seeing the fashion of the world, and perhaps suspecting her owne weakenesse, desireth her husband to diuide his goods by will, and to allot euery child his portion; not so much that she should not bee troubled with it, as because shee knowes not how she may be intercepted, to doe her children wrong; as also if shee doe take caution for her children without the fathers will, it may hinder her peace with the second husband. Now the man being wise, should not leaue a matter of such weight so sleightly, vnlesse he haue very great assurance of his wiues wisdome, courage, and conscience: therefore I shall commend that woman while I know her: for wee see daily, that The fathers will may preuent diuersa cupida.

thoſe women which be greedie to haue all power in their owne hand, haue more affection to the goods then to the children, and ſo by their vntamed deſires, vtterly waſt that which their husband by his will, might haue made a verie good foundation for his houſe in his children. Here then I ſee the two mothers, one a *wiſe woman which buildeth the houſe; and the other fooliſh, deſtroying it with her owne hands.* In this caſe, I ſuppoſe the parents office is not to ſtand vpon tearmes of loue, deſire, or power, but aduiſedly to take ſuch an order, as may anſwer to iuſtice, equitie, and truth.

Prou. 14. 1.

The dutie of the ouerliues of the parents.

But the man or the woman is dead indeed: here the ouer-liuer either father or mother, haue a great charge: for beeing left alone, the comfort and helpe of a yoke-fellow (which maketh the burden light) beeing taken away by one of their deaths, the waight is much heauier, and cares are increaſed. Two things are here eſpecially required of the parent liuing: firſt, to take courage in the feare of God, to continue all the good education, which before was well begun, and to amend if ought were amiſſe, and to ſet downe a reſolute order, that the fatherleſſe or motherleſſe children haue no wrong in thoſe things, which might accrew vnto them if both had liued. Secondly, either to marrie no more, or elſe to forecaſt ſuch a choiſe, & ſuch order in making of the new match, as no fraud may hinder the childrens eſtate, and that they may be brought vp in all good wayes, as if the other naturall parent were aliue. Sometime

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it falleth out by Gods mercy, that the ſecond mariage is euerie way better for the children, as I haue ſeene: but ſeldome haue I ſeene any good come to the children by that mother, who (like to an hen that ſpurreth and putteth off her chicken to follow the cocke) reſpecteth nothing ſo much as her owne luſts: ſuch an one openeth her ſelfe to the ſpoiler, and her children to miſerie, and God maketh (we ſee daily) her pleaſure ſhort, and her ſorrow long. I knew a widower and a widow who dwelt ſome ten miles aſunder: The widower ſent me two ſonnes to teach, he was verie tenderly affected to his children, and therefore that hee might auoide all occaſions of euill, either to his children or otherwiſe, hee continued vnmarried, and his ſonnes remained in ſome good ſort and eſtate after his deceaſe. The widow hauing diuers luſtie men to her ſonnes, ſendeth mee a younger ſonne of ſome 14. or 15. yeeres old, that I might ground him in the principles of religion; her children ſo farre as I heare proſpered well, and this youth grewe vp in ſome good order in his time. Theſe two may be patternes in ſtead of many, to teach the widower and widow to worke by knowledge; as it is written, *Euerie wiſe man will worke by knowledge.* What is the reaſon the ſecond mariage is not ſo happie as the former? will is preferred before wiſedome, and a greedie deſire before warie knowledge: for ſuch as rule not their luſts, are open vnto all euill and miſerie, as *a citie whoſe walls are broken downe.* Prou. 13. 16. cap. 25. 28.

The ſtepfathers & ſtepmothers duty.

Well, here is a ſecond mariage, and there is one come to be a ſtep-father or ſtep-mother. Such an one ought to be verie carefull, to doe the office of him in whoſe ſtead he is come: for why ſhould they take vpon them an office, and regard it not? This office is no baſe office, for it is ſuch as God delighteth in, & profeſſeth to appertaine to him: therefore if thou man or woman care not for the fatherleſſe or motherleſſe, if thou do them wrong, or deſpiſe them becauſe of thine owne, know of a ſuretie that the Lord our God, is *God of Gods, and Lord of Lords, a great God, mightie and terrible, which accepteth no perſons, nor taketh reward, hee doth right vnto the fatherleſſe and widowes*: *Zachary* the Prophet ſheweth plainely, that God ſcattered his people, becauſe they oppreſſed the fatherles children and widowes. And if the ſtepfather or ſtepmother vnderſtand not this, let them marke what Chriſt ſaith, *What meaſure ye mete, it ſhall bee meaſured to you againe.* Therfore if you would that others ſhould vſe your children well, in any caſe of neceſſitie, (which God can quickly caſt vpon you) be you alſo faithfull, kind, equall, and true to the fatherleſſe children. Remember bloody *Saul*, who for malice to his ſonne in law Dauid, whom he hated for his wiſedome and weldoing, made a great ſlaughter in the houſe of *Abimelech*; but God after his death, powred vengeance with the like ſlaughter vpon his ſeed, and his owne death was miſerable. Retaliation in this caſe is vſuall with God: for as *Athalia* killed the Kings ſeed to raigne as Queen,

Deut. 10. 17.

Zach. 7. 9.

Matth. 7. 2.

2. Sam. 21.

2. King. 11.

ſo,

so was she also slaine in the open street, when one of these children raigned in his fathers stead. We haue daily experience of Gods iudgements vpon the cruell biters of the fatherlesse, whom God either in their owne person, or in their children rewardeth like for like: for it is not for naught that God is called, the father of the fatherles. Psal 68.5.

There are yet other cases of mortalitie: sometime both father and mother die, and sometime one of them dieth in a second mariage. Here the parent or parents, are to apply their best discretion, to finde out such a gardian, as not onely will be faithfull in outward things of their estate, but also nurture them vp in the knowledge and feare of God. To the gardians I can say no otherwise, then I haue to the stepfathers and stepmothers: for their office for the time is all one. Onely I would haue them set before their eies, the worthy example of *Mordecai*, who nourished and nurtured *Esther* as his owne child; she became very religious and in aduersitie set her selfe to seeke the Lord: what became of this *Mordecai*? God made him honourable before all men, and highly beloued among his Saints, his memoriall can neuer be put out. By the mortalitie of the parents happen many other things, as wardship for one; and sometime the children fall into the mercifull or cruell hands of vncles, aunts, brothers, or strangers. In all these, or any other such like, the same equitie, mercie, and good dealing is required of the gardians, as is before sufficiently opened. Of the gardians.

Now I see many Fathers leaue such order, and some gardians take such care, that if the parents would looke vpon the patterne of some wise and godly Christians, and take counsell in time and season, they might find verie good direction. Therfore I shall not neede (neither am I able) to reckon vp euery accident which is to be prouided for in these cases. The rule of faith, which is in Christ Iesus, will furnish a good Christian vnto euerie good word, and euery good worke; and the anointing spirit of Christ (who dwelleth in them by faith,) will teach them all good things, and direct them in all Christian duties, and vpright dealing. To his grace I commend them in these and all other cases whatsoeuer.

CHAP. VI.

Of the office of Christian Parents, from fourteene till twentyeight, or till the child is married.

Parents ought to be constant in the labour of education.

God is the God of order, and changeth not; euery man hath his custome as he hath beene vsed, but men are very variable. That which God doth is for euer, though the actions of men many times are vndone in the doing. But where men follow God, their footing is firme, and their worke is brought to perfection. The husbandman hath his seasons ordained of God, and a speciall worke belongeth to euery season: if then he can be wise to know his seasons, and constant to obserue

ſerue the one as well as the other, the ioyfull harueſt wilbe his crowne: ſo is it in the office of parents, they haue their ſeaſons, euery age of the child offereth it ſelfe either to new or ſtronger labour: and if they neglect the former, the latter wil be much more harder, neglect the latter, and the former is loſt and made voide. Therefore I cannot too often put the parents in mind, that in all the time of education, they be wary, conſtant, and vnweary, that they neglect nothing, no time nor labour, which may further and make perfect the formall bringing vp of their children, till a fit time of marriage, or 28. yeares of age, or they ſet vp for themſelues. If then from the birth till 7. and from 7. till 14. they haue wiſely and fully performed their office towards the tender babe and growing child, ſo as their ſonne and daughter for the time, ſtandeth vp as plants growing vp in their youth, &c. that which remaineth of their education, will the more eaſily and the more comfortably be effected. But this I will ſay, that if this time after 14. be not well looked vnto, all the labour before will turne into ſmoake, and all the childs life after, wil be poore, fooliſh, and miſerable. For betweene 14. and 28. the child is moſt ſenſible, full of ſtrength, courage, and actiuenes, eaſily drawne to libertie, pleaſure, and licentiouſnes; which if they take deepe rooting in this age, they will hardly or neuer be remooued: and ſo all the good, and all the ioy, and all the honour of our child, is turned into euill, ſorrow, and ſhame, and

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the poore young man laid open to the ſnares of the deuill, to be holden at his pleaſure with the light chaine of his raging concupiſcence, to be caried as his ſlaue, whether he will, till he haue brought him (except God be extraordinarie mercifull vnto him) to moſt fearefull deſtruction and euerlaſting perdition. I would therefore, the Chriſtian parents not onely to be very carefull, but alſo to make conſcience, not to omit any thing, which may keepe their children in this age, within the hurdles of good order and honeſtie.

First therefore they are to vnderſtand, that a maide at twelue, and a boy at fourteene, enter into that age, wherein body and minde are prepared and preparing to that ſtate of life wherein they themſelues may be gouernours of others; vnto which if they be not orderly fitted, they are vndone and ſpilt for euer.

At 12. conſider what eſtate thy daughter ſhal be.

The maiden of this age, is apt to learne and to doe diuers parts of ſeruice, and in conceit to reach much further then many parents doe deeme: therefore the parent muſt now thinke, in what ſtate he would haue his child to liue hereafter, & according to that eſtate to giue his daughter a fit and full education: and if his abilitie will yet ſerue, to giue yet more; that ſhe may manage not onely the guiding of the womans worke in ſuch an houſe as theirs is but alſo in a far greater: and herein to be very wiſe to drop into his daughter, temperance and modeſtie, that ſhe may with patient contentation (if God will ſo haue it) or-

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der the house of a poore man; or with humble moderation, measure all the doings in a greater or richer family. If from twelue til the day of mariage, she be taught to vse the needle exquisitely, and to doe and vnderstand all points of huswifery rightly and perfectly; and therewithall doe grow in custome to read, to heare, to loue and delight in the wisedome of Gods word faithfully, she may be brought into her husbands house, with as great honour and ioy, as if her garments were needleworke, and her dowrie fit for a King. For as *Ioseph* hauing but newly put off his prison-garments, beeing found before *Pharaoh* King of Egypt to be a man of an excellent spirit, was preferred before all the noble and rich Lords of the countrie, and for wisedome made gouernour ouer them all: so a young woman thus qualified, doth bring that contentment to a Christian husband, that he will thinke himselfe happie to haue such an helper in his house: and some man doubtles, finding his estate of some reasonable sufficiencie, would thinke that mony well bestowed, which he might giue the parents for a dowrie, in regard of the riches of her good education. Gen. 41.

Now here I haue diuerse things to admonish the Christian parents. First, there is a fretting canker, which eateth vp the good education of this young maiden, and it is like a blood-worme with three heads, which happily by filthy stinches and vncleane marish places, doe breed sometime in the body of those which daily tast of such sa- A fretting canker in the good education of maides.

uours, and wrap about the heart, that the poore maide hath no colour, and cannot bee cured but by death: theſe three heads are laſineſſe, pride, and companie. Some parents haue ſuch a conceit that their children muſt not worke, and they become laſie, fooliſh, and daintie toothed, vpon which pride and ſelfe-weening followeth, that all their care is to dreſſe and trimme themſelues; and beeing in this vnſauorie pickle, there comes vnto them either maides or women, which knowe how to handle ſuch daw-poopes, and with faire and fawning words to carrie them whether they liſt; and the parents beeing fond of their children, thinke verie well of ſuch flattering companions, not looking into their doing, nor forecaſting the inconuenience. This laſineſſe and pride doth proſtrate theſe fillie maides vnto wicked luſts and vnchaſt deſires, and theſe meale-mouthed dames are apt inſtruments, to play the baudes for the deuill. And if the parents be much from home, then the wolfe commeth, and the poore children are violently carried into all filthy burrowes and holes, to be eaten vp of the rauening whelps of luſt and concupiſcence. Therefore in this place, the parents, eſpecially the mother, ought ſtill to bee at hand with the daughters, to teach them and to ſee them alway imployed about ſomething or other, whether it be worke to be done ſitting or ſtirring, that they neuer be idle: and that they be alway accountable, how their time is ſpent: as the woman of whom the holy Ghoſt ſpeaketh, *She riſeth while*

Prou. 31. 15.

it is yet night, and giueth meate to her houſhold, and vnto taske to her maides. Howbeit, ſuch parents as are not of ſufficient ability to maintaine their children in their owne houſe, (which vnder wiſe gouerning parents were beſt in this licentious generation) they ought to apply their wits and beſt endeauour, to place them in good ſeruices, where they may be well taught all manner of good houſwifrie, and honeſtie of life, and encreaſe in the knowledge of our Lord Ieſus Christ. In this place I cannot but remember one *Caius Furius Creſinus*, who ſo imployed a luſtie daughter with his tooles of husbandrie and oxen, that he reaped more fruit of a ſmall peice of ground, then his neighbours did of very large fields: *Rebekah, Rachel*, & *Iethroes* daughters, kept their fathers ſheepe: and king *Dauids* daughter could handle the frying-pan. It is then no diſgrace, but great good to keep the daughters well buſied in honeſt labour, at home or in ſeruice abroad. And at this age of twelue yeares and forward, the parents, and namely the mother, is to vſe her ſelfe more familiarly with the daughter (alway keeping the grauitie and authoritie of a mother) that ſo the child may loue her companie, and be more apt to open her mind to her mother, and not by ſeueritie to cauſe her to delight in a ſtranger, and to open her mind to ſuch: for by kind vſage, they ſhall ſee further into their natures, and more eaſily learne what need they haue of marriage, & ſo preuent the ſtealing away of their child, or at leaſt of their childs heart. And thus obſer-

Some maids to be put in ſeruice.

Gen. 24. & 29. Exod. 2. 2. Sam. 13. 7.

After twelue the mother vſeth her daughter more familiarly.

uing their naturall diſpoſition, on the one ſide they may in due time ſeeke out an honeſt match for their child: and handſomely on the otherſide chooſe ſuch a man, as their daughter may bee beſt able to content, and be contented. For euery honeſt or rich maide, is not fit for euerie honeſt & rich man; but there is a certen equabilitie to bee obſerued, that they two who by marriage are to be made one, may ioyfully giue due beneuolence one to the other: as to muſicall inſtruments rightly fitted, doe make a moſt pleaſant and ſweet harmonie in a well tuned conſort. And in this caſe, I ſee many parents to doe contrarie to their office: for either they thinke not vpon their childrens neede, or els neglect the time, or for worldly reſpects, cauſe their children to ſtay ouer-long, to their great hazard and damage many waies. I haue heard of a wiſe gentleman, of good eſteeme for profeſſion in the Goſpel, who (alas) had ſet down ſuch a rate vpon his daughters, that ſome of them pined away, ſome waxed old beeing young, and other ill effects followed. I am ſorrie ſuch a man ſhould be reputed wiſe or a Chriſtian, who meaſureth his daughters preferment by mony, and maketh riches his god and guide in his daughters marriage. I knew alſo a gentleman, who refuſing a verie honeſt gentleman, becauſe hee was not in wealth and reputation anſwerable to his owne eſtate & countenance, was made wiſer by a ſecond daughters folly, and then gaue his other daughter to that honeſt gentleman, with whom ſhee liued

1. Cor. 7. 3.

Some parents thinke not on their daughters marrying.

like

like a gentlewoman, as ioyfully and comfortably as her heart could deſire, to her fathers great contentment in the ende.

Some examples wee haue of theſe worldly minded men, that vpon a greedy deſire to prefetre their daughter vnto the glorious palace of wicked Mammon, haue by conſtraint married them, where either inequalitie of yeeres, deformity of body, want of wit, or lacke of honeſty and ſober liuing, or ſometime a precontract haue ſo wounded the daughters heart, that her mariage hath been her buriall. Some haue conſumed and waxed like ghoaſts, ſome haue liued to ſee their husbands to ſpend all, and ſome haue learned ſuch manners, as it had been better for them either neuer to haue beene borne, or not to haue had ſuch wooden ſottes to their parents.

Conſtraine not thy daughter to marrie.

But to conclude my words touching daughters: I wiſh the chriſtian parent to be very wiſe in bringing vp the daughters, to teach them all good things, for the maintenance of the naturall life, and for ciuill carriage and dutie, and alſo whatſoeuer may make their life happy with God, and ioyfull in Ieſus Chriſt. And laſtly, to beſtow them in mariage, and not to defraud them by delaying, nor to hurt them with riches, nor to force them by will, but to vſe them as Gods children, and as free-denizens of his heauenly kingdome: following the wiſe counſell of the ſonne of *Sirach*, *Marrie thy daughter, ſo ſhalt thou performe a weightie worke; but giue her to a man of vnderſtanding.* Some are ouer-

Be wiſe O yee parents to your daughters.

Eccluſ. 7.25.

haſtie to marrie their children too ſoone, ſome are ſlow and tarry too late; but fewe doe the office of
1. Cor. 7. 36. 39. Parents, to ſee *what is comely for their virgine*, and to marrie them ſeaſonably, obſeruing the principall article of the mariage couenant, namely that
1. Cor. 6. 14. *they be not vnequally yoked, and that they marrie in the Lord.*

How ſons are to be guided at and after fourteene.

But we ſhall ſee more matter in the ſonne, and a more ample field to walke in: firſt, we will traine him from 14. till he be fit for mariage, and then conſider how we may marrie him. At 14. the ſon is become a ſtripling, his courage tendeth to manlines, & his wits are quicke and peircing: therfore his nature, and experience call vpon the parent, to ſit downe and take counſell, and to waigh with himſelfe his childs natural diſpoſition, that he may now guide him to ſuch a trade or calling, as may be beſt for him to liue in hereafter. *Nazianzen* writing to *Eudoxius* the *Rhetorician*, ſpeaketh of an ancient law at *Athens*, that when children came to theſe yeares of 14. or 15. they ſhould be put to learne ſome art, and therefore there was brought forth in ſome open place the inſtruments of all arts, and ſet before the ſtriplings; and euery one was commanded to be ſet to that art, whoſe inſtruments they ſeemed moſt to delight in. So *Alexander* Biſhop of *Alexandria*, ſeeing *Athanaſius* and other boyes playing, doth earneſtly perſwade their parents to ſet them to ſuch trades, as he perceiued by their playing euery one to be inclined: and ſo *Athanaſius* was ſet to ſchoole, and became a

Centur. 4. c. 10. Zozom. lib. 3. cap. 15 Ruffin. lib. 10. cap. 10.

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worthie Bishop: *Polydor Vergil*, speaketh of the Cittie of *London*, and of the fredome of apprentises, both men & women, some after seauen years, some after ten or lesse made free of the cittie, saying, *Quapropter quotidie multitudo, &c.* Euery day many children, euen gentlemen as well as maids doe flow vnto *London*, from the outmost parts of the kingdome, who there, by the same meanes, obtaine riches, honours, and honourable marriages. Ang.hist.lib.14.

Here I see some of our gentlewomen say; shall my son be an apprentise, and liue a slaue in toile and labour? and therefore some of them put mony in their purses, and a rapier on their side, and a dagger at their backe, and they keepe company with gentlemens sonnes: what is the issue? they learne the vse of tobacco, they are made strong to drinke, to play, & riot: at the length the mother commeth to the speed, and if she crosse her sonne neuer so little, out goes his rapier, and he rewardeth his mothers foolish pride and cockling, with terrible threatnings of his naked blade. Much like a certain rich woman (of whom Hemingius speaketh) when she had brought vp her one and onely sonne too gently and cocklingly, he became a theife, and being brought to the gallowes, he saw his mother, with whom when he had requested some secret speech, putting his mouth toward his mother, he puld off his mothers nose with his teeth; and spitting it on the ground, spake with a loud voice, *O yee Cittizens, let this bee the reward* Mothers cockling their sons. Vpon 2. Ioh. ex Pontan. lib. 9. de liberalitat.

of

of my mother bringing me vp. I know one my ſelfe, whoſe mother rebuking him for his fooliſhnes, directly anſwered his mother, that ſhe was in the fault, becauſe ſhe did not bring him vp in more awe and diſcipline. Therefore ſaith *Hemingius*, *By this cockling when children are growne vp, and goe out of their Fathers houſe, they are noyſome to the commonwealth and Church, hurting others both by their doings and example.*

Ibid.

None ought to be free from labour.

Now let thoſe men or women, who thinke themſelues or their children, for wealth or blood to be free from labour, conſider what God meant when he ſaid, *In the ſweate of thy face ſhalt thou eat bread.* Is this ſpoken to poore men and their children onely? and ſhall not rich men, if they ſpend their time idlely, one day giue accompts vnto God? Behold noble *Noe* planted a vineyard: rich *Abraham* could runne to his beaſts and take a calfe to giue to his ſeruant: he and *Iſaac* are ſaid to digge wells: *Iacob* ſerued and kept cattell; all theſe though they were of great eſtate were ſhepheards. Theſe worthy gentlemen perhaps knewe not ſo well the vſe of dice, cards, drinking, &c. but were ſubiect to Gods law, and by their practiſe ſhewed the duty of man; as it is written, *The Sun being riſen, man goeth forth to his work, & to his labour till the euening*; and they knew it was part of Gods bleſſing vpon the man that feared God, *to eat the fruit of his labours.* If euer man was honourable, it was *Adam* before his fall in Paradiſe, yet was he then enioyned to dreſſe and keepe the garden, in a time when

Gen. 3. 19.

Gen. 9. 20. and cap. 18. 7. and 21. 30. and 26. 18. and 29.

Pſal 104. 22. 23. and 128. 2.

Gen. 2.

when there needed no labour, as now there doth. Let vs looke vpon the lawes and ordinances of all common wealths, of the Iewes, Gentiles, Greeks, Romanes, and euery where, and you shall finde, that nowhere idlenes is permitted, but euery man is appointed to some calling, wherein he hath labour either of bodie, or minde, or both, as creatures haue their seuerall kind of trauell: and therefore *Salomon* sends the sluggard to the pismire: and Prou.6.6. the holy Scripture calleth goods of a nation or Psal.105.44. man, by the name of *labours*: for as the bird to flying, the oxe to plowing, and the fish to swimming, so man is made to labour. When *Elias* called *Eliſha* to be a Prophet, he found him plowing with twelue yoke of oxen, & himselfe with the twelfth. *Lucius Quintus Cincinnatus*, was called from the plough to be Dictator, the higheſt office in Rome. *Homer* shewing the auncient customes of those times in *Odyſſea*, bringeth in *Laertes* an olde man, digging and tilling the ground, casting in seed & dunging it. *Tullie* telleth of *Cyrus* the leſſe, King of *Perſia*, that hee had a goodly orchyard set and planted, not onely by his owne deuising, but much of it by his owne hands. *Ageſilaus* king of *Lacedemon*, would neuer be perswaded to giue ouer his streight course of life and exercises, because hee would not be driuen to change whatsoeuer befell him, and that his example might cause young men to delight in labour. *Dionyſius* of *Syracuſa* beeing demaunded if he had leisure; said, God forbid that should happen at any time: signifying, that idlenes Prou.5.10. 1.King 19.19. Cic.Cat.maior.

was a moſt vnſeemely thing for a King. Hereupon *Pompeius Magnus* anſwereth *L. Lucullus*, which would haue him reſt when he was old; ſaying, *It is more againſt age to bee giuen to pleaſure, then to beare rule.* Therefore it is reported of *Cato*, that he could neuer be found but doing ſomething. Vpon this ground, *Socrates* would haue this ſaying alwaies in his mouth, *It is no ſhame to labour, but to ceaſe from labour is a ſhame*: thereby admoniſhing yong men not onely to abſtaine from idlenes, but alſo from vnprofitable workes, as carding, dicing, drinking, &c. *Cleanthes* vnto thoſe that delighted in labour would vſe theſe words, *O my beloued ſonne, thou art come of a noble blood*: as if he ſhould ſay, ſuch as giue themſelues to eaſe, pride, pleaſure, exceſſe and rior, were of a baſe and vile kinred. Laſtly, the *Athenians* would puniſh that man, which had not one labour or other to buſie himſelfe about: and ſhall gentlemen, and rich mens ſonnes beeing Chriſtians, be like caterpillers to ſpoyle the fruits of the earth by diſorder; or as droanes that do no good, but to bee caſt out of the hiues of honeſt Chriſtians; or as ſcabbed ſheepe, by their licentious liuing to ſpoile many? Therefore I may conclude, that the godly wiſe parent, will prouide that his children ſhall bee imployed to one honeſt labour or another, and by all meanes to ſhunne and flie idleneſſe, and the lewd cuſtomes of our age, as if one ſhould runne from a fierie venemous ſerpent.

An apprentiſe at fourteene.

What is then to be done? either they muſt be

put to bee apprentiſes, or to ſome things elſe. I heare of diuerſe that be of good eſtate that do ſo, and their children proſper very well: and ſome of great liuing make their eldeſt ſonnes apprentiſes, that they may learne humbleneſſe, good husbandrie, and principally to auoide that infection of idleneſſe, exceſſe, and riot: and theſe reioyce to ſee the good effects of their diſcretion in ſo doing, ſeeing their ſonne is neuer a whit the meaner or baſer, but the more commendable gentleman when hee commeth to age, both knowing himſelfe, reuerencing God, and liuing honeſtly with his neighbours: & ſurely there be trades of which men of very high degree are not aſhamed: what nobleman or king will bee aſhamed of the vſe of merchandiſe?

Here therefore I do preſcribe only two things: First, that they make choiſe of a well gouerned houſe, for ciuilitie and chriſtianitie, and to place them vnder a ſure band, and in ſubiection & awe, as ſuch ſeruants accuſtome to be. Secondly, that they leaue them wholly to their maſters gouernement, onely now and then giuing them good counſell, and louing promiſes, to further their obedience and dutifulneſſe. And this I write, becauſe I ſee ſome to ſpoyle their children, by making a counterfeit bargaine, which beeing ſpyed, the child is neuer good after it: for when he ſeeth his fathers tender affection mixed with diſſembling, he will take aduantage thereof, and diſſemble alſo, and tell many a lie, till he haue perſwa-

Some fooliſh Parents ſpoyle their children beeing apprentiſes.

ded father or mother or both, to ſet him at liberty. There bee ſome will buy out their childrens yeares, before they be ripe for knowledge in their trade, or for gouerning of themſelues; and theſe doe commonly prooue very raſcall rake-hells, which doe worſhip no other god, but the pot and tobacco. There was a gentlewoman a citizen, that would make pies and fine iuncates, and ſend them to her ſonne; and giue him now and then mony, that he might want nothing; this ſonne was her and her husbands plague: for pride, riot, boldnes, and all wickednes come of ſuch cockling. This did *Polydor Vergil* obſerue an hundred yeares ago, but it is now farre worſe: for now the very aire (I feare me) is much corrupted with the Parents doting and ſottiſh fondneſſe. *Quamvis vſu veniat, &c.* It commeth to paſſe (ſaith *Polydor*) that all the ſtriplings in London are not worthy their auncestors, and that commonly they aſſigne as a deſtiny to London: which plainely enough appeareth to happen, by the indulgence and puppling of their parents: for they, that is, their parents, doe vnbind as much, as from the beginning their ſchoolmaſter (to whom they are deliuered to be taught) do bind: therefore the young men are ſeldome like their parents. For which cauſe, *Hemingius* of the cockling parents ſpeaketh thus, *Indulgendo rei fiunt, &c.* By cockling the parents are made guiltie, both of their owne, and of anothers ſinne, who doe ſo much fauour the child of tender age, and out of a diſordered loue, when their children offend

Hiſt. Ang. lib. 14.

Vpon 1. Ioh.

offend they pardon any fault, and fooliſhly winke at them: whereof it commeth to paſſe, that vices doe growe in children with their age; and by cuſtome by little and little, turne to be their nature, that afterward they cannot be amended. Therefore Chriſtian parents, when they haue once bound their children in a well gouerned houſe, ought to ſhew no token of fondneſſe, but to giue them good counſell, and to admoniſh them to performe all honeſt duties in their humble ſubiection and ready ſeruice to their maſters.

Superſtitious dedicating of children to religious houſes.

About this time ſome ſuperſtitious perſons dedicate their ſonnes or daughters to religious houſes, monaſteries, or nunneries, of whom I will ſay little, becauſe I hope few among vs are infected with this ſickeneſſe: onely I would haue the Chriſtian parents remember, Firſt, that in all Gods word, there is no ſuch calling, that men and women vnder pretence of religion ſhould be cloyſtered vp, performing no ſeruice to the Church or commonwealth, liuing idlely and vnfruitfully, more like little wormes which run vp and downe in ditches and puddly ponds, then men and women, created after Gods image. Secondly, they are thruſt into a vow of perpetuall chaſtitie, before they know how able they be to keep it: which two things containe a ſeruitude vtterly forbidden; for Chriſtians are enioyned ſo to walke, as *God hath diſtributed to euery man: and if he haue gifts, hee muſt vſe them to the profit of others*: and touching vowes ſaith *Salomon, It is better that thou ſhouldſt not vowe,* 1. Cor. 7. 17. cap. 12. 7. Eccles. 5. 4.

then that thou ſhouldſt vow & not pay it. Thirdly, their very order is ſacriledge, in as much as they take vpon them by the vertue of their order, to be perfecter then other men, and to merit ſaluation; and ſo the perfect ſacrifice of Chriſt, is made vile and of ſmall vertue: of whom it is ſaid, *He is able perfectly to ſaue them that come to God by him, &c.* Heb. 7.25.

Some doe well to bring vp their ſons to be Miniſters, ſo it be with good reſpect.

Howbeit I find ſome in this caſe, to be very wel giuen, namely in that they would haue ſome of their ſonnes to be diuines; and verily ſome of their ſonnes proone very excellent men: as well ſuch as haue poore men to their parents, as ſuch as haue rich; yet do I perceiue corruption in ſome parents, that when they ſee imperfections in their child, that child muſt bee brought vp to bee a Miniſter: whereas God beeing King of Kings, and Lord of Lords, looketh for another manner of ſeruice: we will bring to the ſeruice of a King the goodlieſt, the wiſeſt, and moſt actiue: and thinke we, that he, who giueth vs all we poſſeſſe, can take it in good part, that the baſeſt and the worſt ſhould be dedicated to his ſeruice? To theſe God pronounceth a wofull curſe, ſaying, *Curſed be the deceiuer, which hath in his flocke a male, and voweth and ſacrificeth to the Lord a corrupt thing; for I am a great king, ſaith the Lord of hoſts, and my name is terrible among the heathen.* Malach. 1.14. Therefore in the law, the children of *Aaron* which had any blemiſh in their eies, noſe, feete, or any other member, were forbidden to offer the bread of God, or the ſacrifice by fire, and that in all their actions they ſhould be holy, and touch no Leuit. 21.

vncleane

vncleane thing. Therefore thoſe parents are moſt worthie to be honoured with praiſe, which glorifie God in that high and diuine office of Chriſts Miniſtrie, by the beſt and moſt excellenteſt of their children.

There be foure wayes, beſides the being of an apprentiſe, that theſe ſtriplings may be imployed: 1. In the Innes of the Court: 2. In the Vniuerſities: 3. In the warres: 4. In trauell. And it pleaſeth God that in any of theſe, if it be orderly and wiſely followed, diuers prooue very well, and become profitable members; ſome for the Church, and ſome for the commonwealth. And yet this I haue obſerued, that out of the Innes of the Court, and out of the Vniuerſitie, and out of all theſe doe come ſtill perſons and vnprofitable. For theſe foure places are become exceeding dangerous, our age is ſo giuen to licentiouſneſſe: drunkenneſſe, whoordome, Atheiſme, and Poperie, begin to be Lords of ſea and land; and the God of this world doth domineere in mens hearts by theſe meanes, in ſo much as they are growne to be the faſhion, and young men which prooue ſober and ſtaied, haue names of reproach; ſo as many wiſe and Chriſtian parents, are very much to ſeeke what to doe with their ſons, when they come to be ſtriplings. Foure waies to imploy ſtriplings not being apprentiſes.

Howbeit I ſee a great fault in parents, that they be in this cauſe very vncircumſpect, or els ouerhaſty vncircumſpect, becauſe through careleſnes, and Parents vncircumſpect and ouerhaſty.

ſome

ſome conceit of their child, they do not ſort them with ſuch company in the Innes of the Court, ſuch Tutors in the Vniuerſitie, or ſuch guides in warre or trauell, as were fit: and too haſtie, becauſe they put them out of their houſe, before they are well ſeaſoned with religion and Chriſtian inſtruction, or haue beene taught how to weare the yoake of diſcipline and good order: ſo that as ſoone as they come to any of thoſe places, they are caught like freſh-men, nouices, and freſh-water ſouldiers. Therefore I could aduiſe the parents not to ſend forth their ſonnes out of their houſe too young, as the manner now is; but to cauſe the ſtripling if he be a good ſchooller in Latine, to learne Greeke and Hebrew, and if he haue them, to learne to write verie faire, and to ſpeake French and Italian, to ſing in parts, to doe all the feats of *Arithmatike*, *Geometrie*, & *Geographie*, and to looke into the houſe of *Rhetorike* and *Logicke*, and eſpecially to haue his ſet time for hiſtorie and diuinitie, that he be throughly grounded in knowledge and faith in Ieſus Chriſt. And being buſied and delighted in theſe things, he ſhall not onely cut way the occaſions of many ill things; but alſo being of riper years & neere manhood, be able to diſcerne the quiddities of falſe fellowſhip, and ſhun the wyles of flattering Sycophants. And in all this time the parent muſt often admoniſh his ſonne of the corruption of this age: and if he can poſſible, by often & very kind and wiſe words, to inſtill into his heart an hatred and vtter deteſtation of thoſe

Parents drop hatred of vice into children.

thoſe filthy cuſtomes of ſwearing, tobacco, drinking, dicing, and whooring; and eſpecially of Atheiſme and Poperie. And generally, if the parent doe often common with his child in mild and fatherly manner, to try and examine how he profiteth in euery good art and in religion, and encourage him in euery good action, and teach him the deformity of ſinne and wickedneſſe, he ſhall ſowe vnto himſelfe a garden of pleaſure. For many neglecting the ouerſight & examining of their childrens doing and profiting, doe hurt their children exceedingly, and make themſelues guilty of their miſerie: for what is greater miſery then to be an ignorant and wicked man: therefore wiſely ſaith the comicall Poet, *Neuer is any thing more vniuſt then an ignorant man, who thinketh nothing right but that himſelfe doth.* The conſcience of a wicked man, as the Orator ſaith, is alway tormented, either by feare of puniſhment, wherewith they are troubled; or elſe they are alwaies in feare leaſt they ſhould be ſometime troubled.

Often examine childrens doing

In Adeph.

2. de finibus.

In placing thy ſonne in the Innes of the Court, or Vniuerſitie, haue a very great care to ſort him in his chamber with a godly and ſober companion, and get ſome ſtaied gentleman, or a good tutor, to haue an eye ouer him, and to whom hee may reſort. And oftentimes call him to an account, how he ſpendeth his time and his mony, & how hee profiteth in his ſtudy: for when all is left to themſelues, it is as men ſhould caſt ſeed into the ground, and neuer looke after it either to fence it

The Innes of the Court and Vniuerſitie.

againſt cattell, or to weede it againſt burning away: ſo is it the caſe of children in the Innes of the Court, and Vniuerſitie, they will giue them great maintenance, and neuer call them to any account, ſo that beeing let alone certaine yeares, they are ſome of them as wiſe and learned, as he that lay a bed all the day, ſtudying how the cow could come at the beame to beray it with her dung. Therefore wiſemen will often call home their children from the Innes of the Court, and from the Vniuerſitie, that they may bee eie-witneſſes of their childrens profiting and gouernement: and though perhaps this will be chargeable, yet will it be much greater gaine, by preuenting the loſſe of all their charges.

A good ſouldier. If thou wouldeſt haue a good ſouldier, ſend thy ſonne to ſome great commaunder, make him his page or attendant, that he beeing at his hand (as *Paul* was brought vp at the feet of Gamaliel) may ſee all things, and the carriage of euery feat of war, and in time riſe vp to good aduancement.

The traueller. As for the traueller, if he be aforehand directed to obſerue by writing euery notable thing he ſeeeth and heareth, with the cuſtomes and lawes of euery country he paſſeth through; and namely, the manner of their Courts, and carriage of gentlemen and merchants, with their policie of ſtate. And ſecondly, haue ſome ſtaied companion of ſober experience, by whoſe aſſociation and ouerſight, he may be kept from learning the euill faſhions of ſuch countries, and like a good bee, chooſe the beſt iuyce out of euerie herb and flower; and

there-

therewithall be continent and temperate; he ſhall make an happy trauell, and returne home rich and commendable, rich in experience, and commendable in carriage. Otherwiſe, our nation beeing apt to imitate all faſhions, would ſoone in *Italie* be Italianate, that is, a deuill incarnate; in *Germany* be drunken, in *France* be fine and variable, in *Spaine* proud and inſolent, and among the Turkes gather circumciſion and all villanie. And it will be good to take order, to heare often from them, that they may take away many ill occaſions: as we reade of *Cato* hauing an eie to his ſonne ſeruing in war vnder *Pompilius*, when he vnderſtood his ſonne to be diſcharged, wrote to *Pompilius*, either to ſweare him with a newe oath, or els to ſend him home, that hee might not fall into any diſorder: ſo if that Chriſtian parents would alway haue an eare toward their ſonnes beeing abroad, and often learne how matters goe, it would be farre better with the children. This I haue learned by the ſchoolmiſtris of fooles, that is, lamentable experience. M.T.C. de offic. lib. 1.

But there are ſome who loue to haue their ſons alway by them, and eſpecially their eldeſt ſonne: what is now to be done? ſhall they lie and ſtretch themſelues vpon their beds till it be almoſt dinner time, that they growe into a goodly ſtature? or ſhall they ſalute their mother now and then with ſome pretie tale? or paſſe ouer their time with reading ſome pleaſant booke of Eſſaies, and Italian ſonets of loue? or report of ſuch and ſuch an interlude, which they heard at ſuch a place? bull & Gentlemens ſonnes at home how to bee guided.

beare baiting and the ordinary where dice and cards are turned, and diuers ſuch like doe call for them. And what is a gentleman as out Prouerb auoucheth, but his pleaſure and paſtime: alas, alas, abundance of wealth maketh men ſicke in diſcretion and idleneſſe taketh her opportunity to make men drunke with her ſorcerie: ſo that theſe men either know not what to do, or elſe what good or profitable thing they ſhould doe. Therefore euery noble gentleman would I entreat, aduiſedly to reade ouer *Doct. Humfries Optimates, ſine de Nobilit.* which teacheth the beſt way to traine vp Chriſtian Nobilitie: and *Xenophon* of *Cyrus* life and diſcipline, to learne the moſt ciuill and gentleman-like carriage, both for peace and warre. Now becauſe I would haue it counted a diſgrace vnto Chriſtians to bee caſt behind the heathen in any wiſe diſcipline or morall gouernment, I haue borrowed a little out of *Xenophon*, and a little out of diuerſe like authors, ſetting it before our worthy pillars of the commonwealth; that they may ſee how they excell, and excell where they ought, and where they ought not, to expell reproach.

The parents reſolut on.

And here I heartily deſire, that the parents minds were throughly reſolued of their dutie. As the expert Maſter of the ſhippe, ſetteth his courſe to bring his veſſell through many ſeas into the wiſhed hauen: and the skilfull captaine in warre, orders all his deſignes to bring his ſouldiers thorow all dangers home, with the ioyfull garland of victorie: ſo the Chriſtian parents ſhould neuer

ceaſe

ceaſe their wiſe and diligent guiding of their ſons, til they haue brought them into the reſting place of all ciuill and morall vertue pertaining to nobilitie and generoſity; and till they be worthily renowned for their Chriſtian perfection in all ſpirituall valour in a firme faith and a conſtant piety, and wiſely armed and wholly ſetled, for the conquering of all vntamed luſts, and wild affections; remembring alwaies theſe two ſhort, but very wiſe ſentences of *Seneca*: *No man is free which ſerueth his bodie: and he is an euill man, to whom any thing is wanting vnto goodnes.* For nothing is more diſhonourable, then to be a bondſlaue, or to be eſteemed euill. Therfore the Chriſtian gentleman, conſidering theſe things, wilbe verie warie and earneſt (if he be indeed a Chriſtian and not in word onely) that his children looſe no time idly or inordinately; but that they get all the riches of wiſedome, religion, and actiue godlines: that they may be fitted both in peace and warre, to profit their countrie, and further chriſtianity. *Xenophon* reporteth that where other nations giue libertie to euery man, to traine vp their children as they liſt, making lawes and ſetting puniſhmēts againſt ſtealing, whooredome, rebellion, and ſuch like: the law of the Perſians wiſely prouideth, that ſuch things be preuented, that the Citizens be not ſuch men at all, who deſire and luſt after ſuch things: therefore they haue old men to looke to the children, men to looke to the ſtriplings, and other ouerſeers to watch ouer the men. The children are

Epiſt. lib. 14. Epiſt 93.

De Cyropædia. lib. 1.

Good education better then lawes.

kept vnder till 17. yeares of age, in the very plaies to learne iuſtice, to hate vnthankefulneſſe, to loue continency, to obey the Magiſtrates, to be temperate in eating and drinking, and to be skilfull in ſhooting and caſting of darts. The young men beginning at 17. learne to watch in armour, both to defend their countrie, and to haue care of continency: they are much imployed about hunting with the King, that they might be able to endure trauell, abide the weather, want vittaile, and vſe their weapons: theſe and ſuch like they are exerciſed in for 10. yeares, and then are enrolled in the number of men. And in this manner was *Cyrus* brought vp being the Kings ſonne; who being about 12. yeare old with his Grand-father *Aſtiages* King of the Medes, refuſed many diſhes, and ate bread, and vſed ſuch meane diet as hee had at home: whom beſide all other things, his Father taught many fine deuiſes by his hunting; how to manage feats of warre, in ouerreaching the enemie by diuers wyles and ſtratagems. And this man alwaies from his youth being kept from idlenes, and from age to age by degrees led higher and higher in ciuil knowledge, modeſty, gouernment, and feats of armes, became one of the rareſt Kings that we ſhall almoſt reade of: what would he haue beene thinke you, if he had knowne Chriſt, and beene brought vp in chriſtianitie? I pray God ſuch ignorant heathen men riſe not vp in iudgement againſt many of vs Chriſtians. For this I find that till 16. or 17. or 18. yeare old, many gentlemen

beſtow

beſtow good education vpon their children, but like a bad cowe, afterward through negligence in themſelues, and giuing liberty to their children, they treade all vnder foote, that all their former care, labour, and charges is vtterly loſt and in vaine: & then commeth forth a young man like a wild colt, in a wide field; and as an vntamed heifer, leaping and kicking with her heeles: right like the deſcription of *Horace*,

Negligence doth make the young man licentious.

Imberbis iuuenis tandem cuſtode remoto,
Gaudet equis, canibuſq́, & aprici gramine campi,
Cæreus in vitium flecti, monitoribus aſper,
Vtilium tardus prouiſor, prodigus æris,
Sublimis, cupidusq́, & amata relinquere pernix.

The beardles youth at length comes forth without his guide,
He ioyes in horſe and hounds, in graſſe of ſunny field,
He bends to vice like wax, reproouers he will chide,
And profit ſlow prouides, his coine to waſt doth yield,
Of proud and greedy minde, but ſteady very ſield.

Games, playes, interluds, ſhewes, and ſights, &c.

The mothers, who deſire to ſee their children out of the worſt, doe here ſee this youth in the worſt and moſt dangerous time of all: and therefore Parents ought in this age to take moſt paines with greateſt watchfulneſſe. In which reſpect *Tully* ſaith, that The ignorance of youth is to bee ordered and gouerned by the wiſedome of olde men:

Young men in the worſt.

De offic lib. 1.

men: and this age is eſpecially to bee kept from luſts, and to bee exerciſed in labour and patience, both of mind and bodie, that their diligent painstaking may flouriſh both in warlike and ciuill affaires, and alſo when they recreate their minds and giue themſelues to pleaſure, let them take heed of intemperancy and remember modeſtie, which will be the eaſier if the elder men alſo would bee preſent at ſuch things.

As this which *Tully* mentioneth, the eies of the aged men to ſee the yonng men in their delights, ſporting, and pleaſure, were a notable thing to be vſed in all commonwealths, and by all parents and maſters of families: for it would aſſuredly preuent verie much wickedneſſe and miſchiefe. So is there another thing (which I cannot remember too often) becauſe it is a moſt pernicious thing, namely, flattering, lying, and entiſing of ſeruants. A young gentleman goeth to hunting or hawking with his man; alas, how ſoone is hee corrupted if hee haue not a very honeſt man about him: For theſe idle *Gnatoes* will finely nuzzle their young maſter in things pleaſing to his heart: and when the young gentleman can begin his prize, and waxeth cunning in deuiſes, and lewd (which they call wittie) in ſpeeches, theſe vngracious ſeruants will report their knauerie to their father and mother in way of commendation; and the vnwarie parents reioyce at their ſonnes folly, becauſe they diſcerne not how euil creepeth vnder the colour and name of goodneſſe, and that the deuill by ſeeming to

A young gentlemans ſeruant or companion.

be

be that he is not, will make a man quickely to bee that damnable foule which he thinketh not. Therfore naturall wisedome saith, *Principijs obsta*, stop the beginning: and heauenly wisedome saith, *Abstaine from all appearance of euill.* Therefore it will be good for the Christian Parents to make choise of sober and staied men (which delight not in tobacco, or to drinke in the celler) by whome their children may rather be sheltred against the lusts & temptations of youth, then drawne and egged thereunto. For many times seruants are masters of ill rule: and when euill is growne to a custome, it will raigne most tyrannically. And what will the poore father and mother doe, when their sonne is lost in foolish prodigalitie, and deeply drowned in that fearefull pit, into which they doe fall, with whom God is angrie and offended.

1. Thess. 5. 22.

Prou. 22. 14.

Out of all this, and comparing euery circumstance to the holy and wise law of God, I would propound to the Christian parents which are of great estate, that seeing naturally and ordinarily there is in their children a more liuely spirit, a sharper wit, a greater courage, and I knowe not how a more naturall dexteritie and aptnesse vnto all great and honourable actions, then is in other of lower place and smaller means; whether it were not to warre against nature, and to be vnthankfull vnto God, that such excellent gifts should bee spoyled by disorder: as if the most fruitfullest ground should be least regarded; and the horse of best mettle, should be committed to them which

An obseruation for Christian parents of great estate.

can teach him nothing but iadiſh trickes: ſo is it verily if ſuch mens ſonnes be not kept vnder, they runne like ſtone-horſes neighing after all kinde of voluptuouſnes and filthy pleaſures. Theſe men being ſtocks of the faireſt rooting, I would ſhould be grafted with the beſt and moſt worthy ſcients, and beeing planted in the moſt kindly ground, why ſhould they be ſuffered to beare the moſt vnkindly fruit? therefore away with idleneſſe, riot, and exceſſe, away with pleaſure and profaneneſſe, flatterie, and heatheniſh vanitie, which lead vnto pride, drunkenneſſe, whordome, and all abhominable viciouſnes, which ſtaine the blood of true nobilitie: and let vs caſt about and ſearch for thoſe illuſtrious and beautifull ornaments, which may make their generous progenie truely ingenuous, rightly noble, and of a gracious authority.

If you keepe your ſonne at home train him like a gentleman.

In this age of a ſtripling growing to manhood, if we will keepe our ſonne at home, let vs traine him vp like a gentleman, in honourable exerciſes and manly recreation; the one to ſpend his time well, that the child may bee adorned with all gentlemanlike qualities, and the other as a delightfull helpe to further him in the ſame. The honourable exerciſes are the hopefull and worthy ſtudy of Gods holy word, of the lawes of our countrie, and of the art of warre. Gods word muſt bee learned to prepare our child vnto Gods fauour, and toward a better nobilitie; to guide him in his wayes before God and man, to make him fit to be a Father of chriſtian children: and laſtly, to furniſh him

1. In honourable exerciſes.

in

in the cauſe of religion, that he may ſtand for the truth, and pull downe the ſeat of Antichriſt. The benefit hereof he may learne of a King, who acknowledgeth that hee was by the vnderſtanding and following Gods word, *Wiſer then his enemies, of greater knowledge then his teachers, or the auncient:* and he doth tell him, that this knowledge is more to be deſired then gold, yea then much fine gold, *ſweeter alſo then the hony and the hony combe:* and to the keepers thereof it bringeth great reward, for by it commeth *pleaſure, proſperitie, life, bleſſednes.* Pſal.119.98. Pſal.19.10,11. Prou.3.17. The knowledge of the lawes of our countrie, will arme him in his right, will guide him to helpe his friends, to comfort and counſell his poore neighbours, and as a father to ſit in the place of iuſtice and iudgement. The art of warre is a delightfull ſtudy, containing many pleaſant things, and namly the knowledge of hiſtorie, Arithmetike, Geometry, Geography, &c. which are pleaſant in ſtudy, profitable in vſe, comely for a gentleman: ſo that beeing well inſtructed and furniſhed in theſe things, he is made able for all ſeruice of honour in peace, in warre, at home, abroad, for himſelfe, for his countrie, for his Prince, for his friend, and for the Church of God: and the good vſe of them will make him beloued of God, honoured of his Prince, and gracious before all people, and happy in himſelfe. The ſtudying of them driues away all idle and vnneceſſarie waſt of time, ſupplieth the place of all ioy and pleaſure, and maketh vp the breach of all diſorder and vanitie. And laſtly, the

practiſe maketh his face ſhine as the light, and his name as precious as balme, and his eſtate as firme as the ſtrong rocke: whereof it is written, The in-
Prou.13.14. ſtruction of a wiſe man is as the well-ſpring of life, to turne away from the ſnares of death: good vnderſtanding maketh acceptable, but the way of the diſobedient is hated.

2. In manly recreations. The manly recreations, are hawking, hunting, and all actiue feates to be done by the bodie: in all which there is one generall rule, that they bee not poiſoned or made poiſon, by that venemous hearb called, *nimis*, too much: for as the common Prouerbe is, *Omne nimium vertitur in vitium*, whatſoeuer is ouermuch, is made euill: for all recreation, if it be not ſeaſonable, reaſonable, and meaſureable, it eates vp the time vnneceſſarily, it ſteales away the heart of man from better things immoderately, and in ſtead of recreating the minde or bodie, it breeds a ſtupidity and vntowardneſſe in the mind, and weakneſſe in the body very vnholeſomely. In the moderate vſe of hunting and hawking, the body is made fit for labour, and the mind is or may be taught many wittie deuiſes, and both bodie and mind prepared to patience and temperance. There bee many excellent things which wiſemen may teach their ſonnes in the vſe of theſe recreations, if they would apply themſelues thereunto, as *Cambyſes* did his ſonne *Cyrus*, eſpecially for the managing of the feats of warre. Now the other manly exerciſes are running, vaulting, caſting the ſledge, darting, ſhooting, riding of a great horſe,

horſe, to leap vp into the ſaddle as he runneth, to practiſe the vſe of all manner of weapons, as the toſſing of a pike, &c. Theſe are manly exercises, fit to recreate gentlemens ſonnes, ſuch as our auncestors did vſe, delightfull for the preſent, and profitable for the time to come. There were found in the tribe of Beniamin ſeauen hundred chooſen men beeing left handed, all theſe could ſling ſtones at an haires breadth, and not faile: others could vſe the right hand and the left, with ſtones, with arrowes, and with bowes. There were Gadites which could handle ſpeare & ſheild, whoſe faces were like lyons, and they were like roes in the mountaines for ſwiftneſſe. Dauid vſed a meanes that the children of Iudah might learne to ſhoot. Abraham ſo ordered his family, that he had vpon a ſudden three hundred and eighteene men ready to purſue the enemie, which diuided themſelues by night, and obtained a great victory. Now if our ſeruants were kept in order, and forced to theſe kind of recreations, and to attend vpon our ſonnes in the wiſe and moderate vſe of theſe, and to leaue all thoſe effeminate delights of dicing, dauncing, dallying, daintineſſe, and diuelliſh niceneſſe in apparell, deliciouſnes in diet, and exceſſiuenes in reuelling, and riot, and laſciuiouſnes, our countrie would haue a more goodly face to looke vpon by many degrees. But now there is nothing more common then the daily examples of moſt grieuous miſchiefes, which come of theſe diſorders: ſome waſt their patrimonie and become

Iudg. 20. 15.

1. Chron. 12. v. 2. v. 8.

2. Sam. 1. 18.

Gen. 14. 14.

Leaue effeminate delights which bring great euill.

beggars, ſome fall mad, ſome are deſperately ſlain, and ſome kill themſelues, and ſome are ſtriken with moſt grieuous diſeaſes.

In all ſtories it appeareth, that when the mightie Monarchs began to ariſe and grow great, they vſed carefull diſcipline, temperance, moderation, order, labour, and all manly exercíſes: and then againe, they began to decline and fall downe, when wealth brought in pride, idlenes, and deliciouſnes: by which three, as by a *Trium-virate* tyrannie, all good comforts, bleſſings, and honour of the time paſt in euery commonwealth, were conſumed, waſted, & brought to nothing. When *M. Curius* and *T. Coruncanus* heard that there was a man at *Athens*, who profeſſing himſelfe to be a wiſe man, ſaid, that all things we doe, are to be directed vnto pleaſure: they vſed to wiſh, that the *Samnites* and *Pyrrhus* might ſo be perſwaded; whereby, (being enemies to the Romans) they might the more eaſily be ouercome, being giuen ouer vnto pleaſure. *Antiſthenes* of *Athens* hearing one ſpeake of deliciouſnes, ſaid, I would that it might happen to our enemies to liue in deliciouſneſſe. *Xerxes* King of *Perſia*, being angrie with the *Babilonians*, becauſe they had rebelled after he had ſubdued them, forbad them to carry armour; but they ſhould ſing to the Pſalterie and pipes, they ſhould feed whoores, and haunt tauernes, and vſe looſe garments; that being made womaniſh thorow pleaſures, they might no more offer to rebell. There is a memorable example of *Cyrus Maior*, who

Cato Maior.

Antiſthenes.

Xerxes.

Cyrus Maior.

who of purpoſe would not behold one called *Panthea*, a woman of a goodly fauour: to whom when one *Araſpus* ſaid, ſhe was a woman of ſurpaſſing beautie, and worthy of the eies of a King; for that cauſe, ſaid he, I ought the more to abſtaine from her: for if following thy counſell, I ſhall now goe to her hauing leaſure, perhaps ſhe will perſwade me to goe often to her, euen then when I haue no leaſure, and to ſet with her neglecting waighty buſines: ſhewing thereby, that the giuing way to luſts, pleaſure, and deliciouſnes, is the maine hinderance of all duties of great importance. This is ſignifyed by that beautiful woman *Pandora*, whom *Heſiod* the Poet fained to be deuiſed and ſent by *Iupiter*, to deſtroy mankind; meaning thereby nothing to be more pernicious, then bodily delights. Wherefore diuine *Plato* (whom *Tullie* citeth) calleth pleaſure the baite of all euil; becauſe forſooth, by it men are taken as fiſhes with an hooke. Hereupon (that I may apply all this to our ſtripling and young man) *Plutarch* blameth the parents, for keeping children vnder ſchoolemaſters, and giuing libertie to young men, who are to be ruled with more care and watchfulneſſe: *Quis enim neſcit, &c.* For who is ignorant, (ſaith he) that the faults of children are ſmall, and eaſie to be amended; but the faults of them that begin to be young men, are very great and hainous, the pampering of the bellie, ſtealing of the parents mony, dice, gluttony, drunkenes, loue of maides, adulteries: therfore it is meet that the violent heat of young men

Heſiod. opera & dies.

Young men need moſt looking to.

De educa. lib.

men ſhould be bound and kept in, &c. Therefore I conclude, that the wiſe parents, muſt moſt of all watch about this time, that they keep young men, and hold them within the bounds of modeſtie, by teaching, by threatning, by asking, by counſelling, by promiſing, and by ſhewing examples both of them, whom doting pleaſure hath caſt into extreame miſerie; and alſo of them, who by temperance and ſobernes haue gained vnto themſelues, peace proſperitie, and praiſe, and much glorie.

The greateſt care, to ground young men in religion.

Here ariſeth Chriſtian religion, and calleth to the Chriſtian parents, becauſe this age of the ſtripling and young man, is the eſpeciall time wherein the grounds of chriſtianitie are moſt of all to be learned, and that with good vnderſtanding: being (as it were) the very time wherein S. *Peter* would haue men, to begin to be ſo furniſhed with knowledge, that they might be able to render a reaſon of their faith, to whoſoeuer ſhould demand. I haue had ſome committed to me at 12. or 14. others about 17. or 18. and I haue found the latter age to be ſomewhat late, becauſe they many times are ſettled in the dregges of licentiouſnes: and ſome would ſay, if my Father had ſent me ſome two or three yeare rather, I might happely haue got ſome good; but now I am ſo farre gone with company keeping, that I cannot leaue off. Here I cannot but remember a noble gentleman, who committing his ſiſters ſonne vnto me, onely for religion ſake, that I might teach him the grounds

grounds of faith, and of the feare of God, ſaid vnto me: I haue knowne a noble gentleman, being in his youth well catechiſed, who afterward growing vp hath fallen into a looſe life; in the end notwithſtanding, euen vpon his death-bed, hath been touched with remorſe and repented, the knowledge which he was taught in his youth comming to his remembrance: ſo would I haue this youth now taught Chriſtian pietie, for I know not how he may be drawne away hereafter when he groweth vp, and I hope the knowledge of good things may bring him backe againe, and by a feeling conſcience keepe him in temper. In this age they learne to ſweare, to lie, to ieſt, to reade laſciuious bookes, and enter into idle and vaine companie. Therefore the holy Scripture in ſtead of many and diuers inſtructions, vſeth in a manner but one ſaying, *Exhort young men that they bee ſober minded*: for if they be ſober and ſtaied, they will not onely eſchewe, but alſo deteſt ſuch wicked allurements. Hereupon S. Iohn alleadgeth, that the cauſe hee writeth to young men, is that they *are ſtrong, and the word of God abideth in them*: as if hee ſhould ſay, the ſober ſtaied young man, in whom the word of God abideth, is the valiant ſouldier of God, to ſubdue the wyles and power of Sathan. Such an one was *Timothie*, whom beeing verie young the Apoſtle tooke to him, when he went conquering and ſubduing the world to Ieſus Chriſt. Therfore as there is a moſt exceeding great danger in neglecting of yong mens inſtruction, ſo there is great

The holy Scripture would haue yong men ſober minded. Tit. 2, 6.

1. Ioh. 2. 14.

Pſal.127.4. comfort to them that haue well and wiſely inſtructed their children, that are the mightie arrowes of God, to beat downe his raging enemies. This ſobernes *Bathſhebah* endeauoureth to plant in *Salomon* her ſonne, ſaying, *What my ſonne, and what the ſonne of my wombe, and what O ſonne of my deſires? Giue not thy ſtrength vnto women, nor thy waies which is to deſtroy Kings: It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes ſtrong drink, leaſt he drinke and forget the decree, &c. Salomon* therfore hauing had experience of the miſerie, which they fall into who breake through the liſts of ſobrietie and modeſtie, pronounceth aloud to euery young man that walketh in the waies of his heart, and in the ſight of his eies, *Knowe that for all theſe things God will bring thee to iudgement.*

Prouerb.31.1.

Eccl.11.9.

How yong men ſhould be furniſhed with knowledge.

For the manner of inſtruction in religion in this age, the ſtripling and young man would be directed to bee skilfull in all the hiſtorie of the holy Bible, and to know how to diuide the times, ſhewing how religion began, and how it hath bin preſerued, in what family, in what nation, what and why the flood came, how the Iewes became a people, the dignity of them and of their father Abraham, the ſtate of the people in the wilderneſſe, vnder Ioſuah, vnder the Iudges, vnder the Kings, in captiuitie, and after: and ſo of Chriſt and his Apoſtles. This would bee a worthie worke for the parents, to teach and conferre about with their children, and to ſee them perfect in Gods booke. It would be alſo needefull, that they could maintaine

taine their religion by direct holy Scripture, and to knowe that all other learning is but dosse and drosse in comparison thereof: for the holy Scriptures containe the perfect doctrine of faith vnto saluation, and of charity vnto honestie and godlinesse of life. Here therefore I will (as it were pointing out the way before them) set downe a Catechisme of the meere words and sentences of holy Scripture, expressely teaching the principall grounds and rule of religion.

A Catechisme of onely *holy Scripture.*

1. *Are the holy Scriptures perfect?*

2. Tim. 3. 16. The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, beeing made perfect vnto all good workes.

2. *Is there but one God?*

Deut. 6. 4. Heare O Israel, the Lord our God is Lord onely.

3. *Is there one God, and three persons?*

1. Ioh. 5. 7. There are three which beare record in heauen; the Father, the Word, and the holy Ghost, and these three are one.

4. *Doth God decree, make, and gouerne all things?*

Reuelat.4.11. Thou art worthy, O Lord, to receiue glory, and honour, and power: for thou haſt created all things, and for thy will ſake they are and haue beene created.

5. *Doth Gods prouidence rule ouer all things?*

Act. 17.28. In him we liue, mooue, and haue our beeing.

6. *Came ſinne and death into the world by Adam?*

Rom. 5.12. As by one man ſinne entred into the world, and death by ſinne: ſo death went ouer all men, for as much as all men haue ſinned.

7. *Are all men ſinners and vnder damnation?*

Rom.3.23. There is no difference, for all haue ſinned, and are depriued of the glorie of God.

8. *Are we freely iuſtified through Chriſt?*

Rom.3.24. We are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus.

9. *Are we iuſtified by faith onely?*

Rom.3.28. Therefore we conclude, that a man is iuſtified by faith, without the works of the law.

10. *Is Chriſt beeing perfect God and perfect man our Redeemer?*

Gal.4.4. When the fulneſſe of time was come, God ſent forth his ſonne, made of a woman, made vnder the law, that he might redeeme them which were vnder the lawe, that we might receiue the adoption of the ſonnes.

11. *Are we regenerated by Chriſt vnto good works?*

Eph.2.10. We are his workemanſhip created in Chriſt Ieſus vnto good works, which hee hath ordained

ordained that we ſhould walke in them.

12. *What is the meanes of faith?*

Rom.10.17. Faith is by hearing, and hearing by the word of God.

13. *How are we made to vnderſtand Gods word?*

1.Cor.2.12. Wee haue receiued not the ſpirit of the world, but the ſpirit which is of God, that wee might knowe the things that are giuen vs of God.

14. *Are we made partakers of the couenant of grace by this knowledge?*

1.Ioh.1.3. That which we haue ſeen and heard declare we vnto you, that ye may alſo haue fellowſhip with vs, and that our fellowſhip alſo may bee with the father, and with his ſonne Ieſus Chriſt.

15. *Are wee not in ſome part iuſtified or ſaued by good workes?*

Eph.2.8. By grace are ye ſaued through faith, and that not of your ſelues, it is the gift of God, not of works, leaſt any man ſhould boaſt himſelfe.

16. *What need we then doe good workes?*

Matth.5.16. Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.

Eph.5.1. Be ye followers of God as deere children, and walke in loue euen as Chriſt hath loued vs, &c.

1.Pet.2.15. So is the will of God, that by well doing, ye may put to ſilence the ignorance of the fooliſh men.

17. *Are Baptiſme and the Lords ſupper ſeales of the*

couenant of grace?

1.Cor. 12. 13. By one ſpirit we are all baptized into one body, whether we be Iewes or Grecians, whether we be bond or free, and ſhall be made to drinke into one ſpirit.

18. *Is baptiſme a ſeale of our new birth?*

Tit.3.4. When the bountifulneſſe of God our Sauiour toward man appeared, not by the workes of righteouſneſſe which wee had done, but according to his mercie he ſaued vs, by the waſhing of the newe birth, and by the renewing of the holy Ghoſt.

19. *Is the Lords ſupper a ſeale of the communion of Chriſts bodie?*

1.Cor. 10. 16. The cup of bleſſing which wee bleſſe, is it not the communion of the blood of Chriſt? the bread which wee breake, is it not the communion of the body of Chriſt? for wee that are many are one bread, and one bodie; becauſe we are partakers of one bread.

20. *Is there any purgatorie for ſinne but Chriſts blood?*

1.Ioh. 1. 7. The blood of Ieſus Chriſt his Son cleanſeth vs from all ſinne.

21. *Is there any ſacrifice now needfull to bee offered for ſinne?*

Heb.10.14. With one offering he hath conſecrated for euer them that are ſanctified.

ver.18. Now where remiſſion of theſe things is, there is no more offering for ſinne.

22. *Haue we any free will vnto heauenly things?*

Ioh.3.3.

Ioh.3.3.Except a man be born againe, he cannot see the kingdome of God.

Philip.2.13. It is God that worketh in you both the will and the deed, euen of his good pleasure.

23. *Shall our bodies rise againe?*

1.Cor.15.21. By man came death, by man came also the resurrection from the dead: for as in Adam all die, so in Christ shall all be made aliue.

24. *Shall Christ come againe to iudge all men.*

Matth.13.41. The Son of man shall send forth his Angels, and they shall gather out of his kingdome, all things that offend, and them which doe iniquitie, and shall cast them into the furnace of fire, there shalbe weeping, and gnashing of teeth: then shall the iust men shine as the Sun in the kingdome of their Father.

This I giue as a taste, to shew how sweetly the euidence of holy Scripture doth teach the true faith and worship of God: and also to enter the parents and children into the path of finding out the truth, in that holy way of God.

Now when they are thus farre, they are to proceed to read good authors. And the first I will commend vnto them, are these, Master *Bezaes* confessions, questions and answeres: M.*Caluins* institutions: *Vrsinus* Catechisme, with M.*Perkins* works. Mine aduise is they should reade these aduisedly, and but one at once, and so one after another, as I haue here named them, examining the Scriptures by them cited and applyed. I doubt not but by that time they haue gone thorow these foure,

Let young men after holy scripture read good authors.

foure with care and diligence, and alway vnderſtanding as they go forward what they reade, they ſhal become excellent members for knowledge & iudgement. And if it pleaſe God to ſanctifie them (for which they and their parents are to pray continually) they cannot but be worthy lights in the houſe of God, and bleſſed pillars amongſt their brethren: for knowledge and practiſe of Chriſtianitie meeting together in a young man, cauſe him to be ſuch as he ſhould, and to ſeeme to be ſuch as he is: therefore ſaith the *Pſalmiſt, Wherewithall ſhall a young man redreſſe his way? in taking heed thereunto according to thy word:* that is to ſay, if young men order their ſteps, according to Gods word, they ſhall liue in very good ſort, euen as they ought to doe. The want of Chriſtian care in parents, to traine their children in the right way to know God and themſelues, and to walke after the rule of that knowledge, doth ordinarily bring vpon them this plague, that as they haue not regarded God, to cauſe their children to know, ſerue, and honour him; ſo their children prooue diſobedient to them and deſpiſe them. For as the Apoſtle noteth, this is one puniſhment of the reprobate minde, vnto which God giueth them ouer, who regard not to know God: namely, that they be diſobedient to parents. Therefore the parents cannot be too earneſt and diligent in teaching, and admoniſhing, watching, and directing their child, eſpecially in this age, and in continuall praying for Gods grace and bleſſing vpon them and their

Pſal. 119. 9.

What cauſeth children to diſobey their parents.

Rom 13.

their child.

Now for their better furtherance in this behalfe, I haue here placed for them a forme of praier, as followeth;

A prayer for Gods blessing vpon children being young men.

O Most gracious God and mercifull Father, who hast most fauourably dealt with vs, thy poore seruants, that we now see our child, (or children) growing towards mans estate: wee humbly acknowledge thy fatherly goodnes, most meekly beseeching thee to forgiue vs all our sins, and namely, wherein we haue bin negligent in any duty appertaining to the good education of our child (or children;) and at this time to giue vs wisedome & good successe, that we may teach him (or them) according to his (or their) age, in euery good way, especially in the knowledge of our Lord Iesus Christ, and obedience to Gods word: and that we may guide them to follow some honest calling, against the time to come, whereby he (or they) may liue honestly, and not be idle or vnfruitfull, but to vse all good and honourable exercises, as it becommeth godly Christians: and because in this age they are subiect to many noisome lusts, giue him (or them) grace we beseech thee, both to vnderstand thy Gospel aright in al things, delighting therein; and also to walke soberly and religiously before thee, in all holines, righteousnesse, and truth, all the daies of his (or their) life: to the honour of thy blessed name, through Iesus Christ our Lord.

Parents ought to teach their ſons to auoide quarrelling and fighting.

At this place I could afford to make an ende of the firſt part of the Chriſtian parents office, which is the neceſſary and wiſe education of children till marriage: but that one thing commeth to my minde, which I haue ſingled out, becauſe I ſee much miſcheife commeth thereupon: which is a kinde of childiſh brauerie, whereupon many doe ſtand in this our age, and ſo vpward: and theſe be the words of our young bloods; *I will offer no man wrong or diſgrace, but if any be offered to me I will not put it vp: I will not take wrong at any mans hand.* This they take to be the honour and reputation of a man, and namely of a gentleman, that the leaſt touch or word, which ſeemeth to carrie any diſgrace, they be readie to ſtab, or to challenge into the field. And if through anger one chance to ſay, thou lieſt; or touch his cheeke with the backe of his hand; this is taken in ſuch ſcorne, that there is no way of pacification or reconciliation, but by the ſacrifice of death, either one or both muſt die, or at the leaſt they hazard their liues in a wicked combate. So little is the price of a mans life in our daies, and ſo great is the pride and wrath of vaine and fooliſh men; ſo that many a braue gentleman is caſt away without cauſe and vnneceſſarily. *Vulgus animoſa miratur, &c.* The common people (ſaith *Seneca*) admire couragious gentlemen, and they that are bold are honoured, but quiet men are counted cowards. This is ſo perhaps at the firſt ſight, yet when an equall life doth make them diſcerne and beleeue, that it is not the cowardlineſſe

A vile diſeaſe, men giuen ouer to anger and reuenge.

de ira lib. 3.

of

of the mind, but the peace of the mind; then the ſame people doe reuerence thoſe men, and loue them. Therefore that hideous and cruell affection hath no profit in it, but contrarily all euill; ſword, fire, ſhame, tread vnderfoot, he hath defiled his hands with ſlaughter, he ſcattereth the limmes of freemen, he leaueth nothing without villanie, not remembring his glory, nor fearing his infamy, paſt recouerie or amendement, when of anger it is hardened, and turned into hatred: ſo much *Seneca*. Whereby wee may ſee, that euen naturall reaſon can charge men, that it is a vile diſeaſe, and an abhominable wickednesſe, for men to giue place to their vnruly and ſhameles affections. But ſaith one, what is this to the parents office, may the Chriſtian Parents remedy this euill? This euill, I take it, and as I diſcerne by obſeruation, commeth verie much by the careleſſe fooliſhnes of doting parents: for as *Rebecca* when ſhe had directed her ſonne *Iacob* to ſteale away his brother *Eſaus* bleſſing, and thereupon did heare of *Eſaus* purpoſe to kill his brother, found out an heauie peice of worke to preuent him, and cryed out, ſaying, *why ſhould I be depriued of you both in one day*? ſo I ſee that many Parents doe ſow the ſeede of this poiſonous and deadly weed, in the hearts of their children; and fewe or none doe labour to weed it out. When once children come to bee ſtriplings and young men, the fond parent can tell them of their birth, and what they ſhall haue; they let fall the raines of gouernement, and leaue them to chooſe their

The fooliſhnes of Parents cauſe young men to be quarrellers.

owne companions: they will commend them if they ſtand vpon their reputation, and beare no coales: nay if in a brauerie they offer abuſe, ſome will maintaine them: and if their ſonne kill a man, O fearefull wickednes! they will thinke much if they get not a pardon, vſing all poſſible meanes to ſaue a murderers life. Theſe and ſuch like the parents doe, and thereby harden and embolden deſperate youths vnto deſperate attempts, and much blood is ſpent very peeuiſhly: whereas indeed and in truth, parents ſhould teach their children humilitie, modeſtie, temperance, and meekenes of ſpirit; the more honourable they be, to be the more humble. Who more honorable then Ieſus Chriſt, the Son of the higheſt God, King of Kings, Lord of Lords; yet he humbled himſelfe to the forme of a ſeruant, and to the moſt ſhamefull death of the croſſe, that hee might deliuer vs both from the guilt, and doing ſuch wickedneſſe: hee ſuffered to leaue vs an enſample, that wee ſhould follow his ſteppes; when he was reuiled, hee reuiled not againe; when he ſuffered, he threatned not, &c. and he calleth to all Chriſtians to come to him, and to learne of him to be meeke and lowly in heart, that they may find reſt to their ſoules. Whereupon our Sauiour pronounceth this comfort to the meeke, *Bleſſed are the meeke, for they ſhall inherit the earth.* The contrary to this we daily ſee, that the hackers and cutters, that doe ſcorne to put vp any wrong, ſcarſe one of a thouſand liueth out the age of a man: I thinke no man liueth ſo obſcurely, but he

Parents ſhould teach their children humility.

Philip. 2. 7.

1. Pet. 2. 22. 23.

Matth. 11. 29.

Matth. 5. 5.

God plageth ſcornefull reuengers.

he can tell of many ſuch murderers to be murdered, and many times their children are followed with great plagues, and the heauy vengeance of God, to fulfill that which is written, *The euill doers ſhall be cut off: The Lord abhorreth the bloody man and deceitfull: All that take the ſword, ſhall periſh by the ſword.* Pſal.37.9. and 5.6. Matth.26.52.

This were ſufficient for a Chriſtian beleeuer: but becauſe I find that cuſtome hath cauſed an habite, and where men conceiue generally an opinion, though it bee neuer ſo vile and wicked, it will not eaſily bee remooued: as we ſee in diuerſe places, drunkenneſſe is boldly practiſed, notwithſtanding the cleare light of the goſpel be altogether againſt it: ſo men hauing taken vpon them, that a gentleman muſt not put vp the word of diſgrace (& if he doe, hee hath loſt the reputation of a man of valour) are bold to commit this moſt fearefull crying ſinne, rather chooſing to offend almightie God, to the damning of their owne ſoules, then that they will goe vnder the fooliſh cenſure of mortall raſh-headed men, of whom it is ſaid, *Calor ætatis vix finit iuuenes ſeruare modum*: The heat of their age doth ſcarſe ſuffer young men to keepe meaſure. For this cauſe I will diue a little deeper into this matter, that the Chriſtian parents may know how much it ſtands them in hand, to vſe all good and ſtrong meanes, to engraft in the minds of their ſonnes the ſpirit of meekeneſſe, humility, patience, and temperance; and that they may abhorre and vtterly hate all theſe deuilliſh, raſh, and

Cuſtome hath cauſed cruell wrath to bee counted courage.

villanous ſtabbing, theſe vngodly and hatefull duells, and ſhunne all ſuch companie and occaſions as may lead thereunto: I will bring before them God and man, reaſon and Scripture, life and death, ioyntly and ſeuerally to cry out vpon this grieuous ſinne, as earneſt ſuters to the Chriſtian Parents, to take pitty vpon the young gentlemen their ſons; and to hold them backe with the ſiluer cords of wholeſome inſtruction and diſcipline, from that butcherly, bloody ſlaughter-houſe, where furious, proud, and ſcornefull anger leads fooliſh young men as ſlaues and bondmen, to the deſperate downefall of vnrecouerable miſerie, and euerlaſting deſtruction.

De ira orat 9. Reaſons againſt proud and furious anger, ſtabing, and duells.

In the firſt rancke I will place a very graue father, holy *Baſil*, to prepare the Chriſtian parents to the reſt. The Chriſtian man (ſaith he) is worthy of very great reproofe; becauſe he is apt and prone to reuenge, and becauſe he thinketh by all meanes how he may be reuenged vpon them, who hath done him wrong: for how ſhall he teach an other man, that he render not euill for euill, who doth all things for reuenge, and doth ſtudy with all his ſtrength to greiue him, who hath done him any iniurie? And againe he ſaith, When ireſulneſſe hath thruſt out reaſon, and poſſeſſeth the rule of the ſoule, it doth altogether carrie away the man, and ſuffereth him not to be any more a man: for that which in beaſts which caſt out poyſon, is poiſon, this in men greatly incenſed and ſtirred vp, is anger: they are madde like dogges,

they

they ſtrike like ſcorpions, and bite like ſerpents: through anger the ſword is whet, and the death of a man by mans hand is threatned and attempted: ſo farre *Baſil* according to Chriſtianitie. Now let vs heare what naturall reaſon can ſay: *Bono vinci ſatius eſt, &c.* It is better (ſaith *Saluſt*) to be ouercome of goodnes, then to ouercome iniurie by an euill manner. And a little after, That thing often times hath deſtroyed great cities, when one will ſtriue to ouercome another by any meanes whatſoeuer, and reuenge themſelues vpon them which are ouercome. This is not farre from the voice of chriſtianitie, which ſaith, *Recompence to no man euill for euill, be not ouercome of euill, but ouercome euill with goodnes. Cicero* an heathen man could ſay, that a wiſe mans minde being guarded with the greatnes of counſel, the bearing of humane things, and contempt of fortune; and laſtly, with all kind of vertue, cannot be ouercome or vanquiſhed. Thereby ſignifying, that a man muſt not run headlong after his affections, but bridling them by wiſedome, ſhew himſelfe inuincible. So that it is not he that in a mad moode ſmitteth him, whom he reputeth to haue diſgraced him, that is to be accounted a man of valour, being a ſlaue to his owne deſire; but he that can keepe vnder his appetite and vnbridled luſts. Therefore the ſame *Cicero* ſaith not long after, Let him bridle his luſts, deſpiſe pleaſure, keep in his irefulnes, refraine couetouſnes, and put away the other ſtaines and blots of the minde: then let him raigne like a king. Alſo

De bell. Iugurt.

Rom. 12. 17. 21.

Paradox.

A man of valour bridleth his anger.

elſe-

De offic. lib. 1. elſwhere he ſaith, It is a meet thing alſo in thoſe contentions which are with the greateſt enemies, to retaine grauity, and to put backe angrines. If then heathen men, thought it vnreaſonable to giue place to wrath, how much more ought Chriſtians to bridle their anger, to whom God expreſly ſaith, *Be angrie, but ſinne not: let not the ſunne go downe vpon your wrath: Let all bitternes, and anger, and wrath, crying, and euill ſpeaking be put away from you with all malicious neſſe.* Seneca ſpeaketh wiſely in this cauſe, as pointing out a remedie, *Omnes ſenſus perducendi, &c.* All our ſenſes are to be brought vnto their firmenes or ſoundnes: by nature they are patient, if the minde doe not corrupt them, which is euery day to bee called to account. This did *Sextius*, the day being ended when he gaue himſelfe to the reſt of the night, he asked his mind what euill of thine haſt thou healed to day? vnto what vice haſt thou reſiſted? in what part art thou the better? anger will ceaſe and be the more moderate, which ſhall know he muſt euery day come to his iudge. Shall an heathen man, who knoweth not the reſurrection of the body, nor the iudgment of Chriſt to come, ſet himſelfe as a iudge to bridle his luſt and angry moodines? and ſhall wee Chriſtians ſuffer our ſelues to be carried headlong by the fury of our affections? whom the bleſſed ſpirit of God calleth to mortification, ſaying, *If ye liue after the fleſh, ye ſhall die: but if ye mortifie the deeds of the body by the ſpirit, ye ſhall liue.* I bluſh to remember the examples of the heathen, how they haue

Eph. 4. 26. 31.

De ira lib 3.

Rom. 8. 13.

haue tempered themſelues with patience, and moderation, and with meeknes of ſpirit, as oft as I remember that we Chriſtians are ſo vnruly. *Diogenes* on a time greatly diſcourſing of anger, a ſaucie malepert young man ſpit vpon him, which he taking lightly and wiſely, ſaid, I am not angry; but yet I doubt whether I ought to be angry. And *Cato* the Roman, as he pleaded a cauſe, & one *Lentulus* drawing together as much ſpittle as he could, ſpat into the middle of his face; wiped his face, and ſaid, O *Lentulus*, they are deceiued which denie thee to haue a mouth. Vpon theſe two hiſtories *Seneca* concludeth, That he frameth his mind wel who doth not feele anger, or els is Maſter thereof. *Piſiſtratus* bearing rule in *Athens*, was moſt vilely reuiled in his owne houſe by one *Thraſippus* his friend beeing drunke, who ſpat vpon him, yet would he not be incenſed againſt him, no nor by his children who would haue reuenged their fathers diſhonour; yea and when he was ſober hee comforted him. The like we read of *Pyrrhus*, who vnderſtanding of certaine fellowes in drinke, to haue abuſed him, when they acknowledged that the want of wine made them ſpeak leſſe then they would haue done, turned his anger into a laughter, and ſo got the loue both of the ſober minded, and of them which were ouertaken with drinke, and was well ſpoken of in euery place.

Examples of infidells tempering anger.

Lib. 3. de ira.

But me thinketh I heare ſome of our luſty gallants to ſcorne theſe examples, ſaying; Would you haue men of our ſort to haue no valour, and to be

Obiection of luſty gallants.

Gentlemen are to doe like the men renowned for valour.

ſubiect to euery ſlaue? To whom I anſwer; he is a ſlaue which is inthralled into his owne anger; but gentlemen are called, *gens d'armes*, men that beare armes; and therefore let them read the hiſtorie of *Iulius Cæſar* in his Commentaries, and they ſhall finde, that he beeing a man of armes, and very valiant, would not alway fight when he was prouoked, no though his ſouldiers called him coward, but when it might be moſt ſafe for him and his army, and moſt honourable in the iſſue: ſo if our gentlemen would conſider when they ought to fight, what indeed belongeth to their honour, and what a lamentable iſſue commeth of ſuch raſh, venturous, and beaſtly fighting, there would not be one of fiue hundred to mourne for the caſting away of their ſonne, or of their friend. I remember I haue heard it reported among wiſe men, that in the Court in Queene *Elizabeths* time, of bleſſed memory, there was a ſober ſtaied gentleman a Courtier, who went in and out as his place required with his ſword by his ſide, but he medled with no man, and gaue no occaſion of brawle: on a time a couple of luſtie bloods would needs trie if he were not a coward, and ſet vpon him with their ſwords drawn; when he ſaw there was no remedy, he drew vpon them, ſhewed the valour of a quiet man, driuing them both before him like a couple of ſheepe: ſo if Parents would inſtruct their children to quiet meeknes, and to abſtaine from quarrels, and quarrelling company; and vnderhand arme them with skill & courage to defend themſelues,

ſelues, and to weare a weapon for neceſſarie defence, and not to ſnatch it out lightly vpon euery trifle, like a fooles dagger, which is ſoone drawn; they might happily reioyce in their ſonnes wiſedome and courage, but ſhould neuer wring their hands, or teare their garments, mourning for their vntimely buriall. If gentlemen would be allured by the example of a valiant man indeed, let them read in *Plutarchs* liues the hiſtorie of *Pericles*, a captaine of very great valour, of noble courage, and patience, who not onely ſuffered a lewd perſon to reuile him in the ſtreets to his houſe, but alſo beeing night, commanded one of his ſeruants to light him backe againe: and on his death-bed tooke more comfort in this, that neuer any man by his occaſion had cauſe to put on mourning garments vpon him, then that he had victorie in nine great battels: for he tooke it to be more honour to ouercome himſelfe in ſubduing his anger, that hee neuer killed or put to death any citizen vpon ſpleene or priuate reuenge, then lawfully fighting in open field by the ſword to gaine great glorie. Euen as *Salomon* the wiſe aduiſedly affirmeth, *He that is ſlow to anger, is better then the mighty man: and hee that ruleth his owne minde, is better then he that winneth a city.* Prou. 16. 32.

But let vs looke a little neerer vpon this proud, fierie, furious ſerpent of anger, ſpewing out this dangerous, deuilliſh, dolefull duell. What is it I pray you? It is vnnaturall, vnciuill, vnreaſonable; it is baſe, cowardly, and miſerable; it is fooliſh, deſperate, and diſhonourable. For what more vnnatu- The hideous properties of this deuilliſh anger.

rall, then that men which are of the ſame kind, bound by nature to preſerue each other, vpon euery trifling occaſion ſhould be ready to deſtroy one an other? what more vnciuill, then to take euerie thing at the worſt, to beare nothing at his friends hands, and to be moſt ſpitefull in a ſmall matter? what more vnreaſonable, then to giue place to the vile rage of our fooliſh affections, & to kindle the fire of maliciouſnes, which by a faire word might be eaſily quenched? what more baſe, then to quarrell without cauſe? what more cowardly, then ſuddenly to ſtab a man? what more miſerable, then for a little diſgrace to looſe thy life? what more fooliſh, then when thou ſeeſt thy friend fooliſh-angrie, to be more fooliſh then he, by turning anger into wrathfull malice? what more deſperate, then to venture all thou haſt, goods, body, and ſoule, for a matter of nothing? what more diſhonourable, then to hazard thy life, neither for the glorie of God, nor for the honour or ſafetie of thy Prince, or good of thy country, or of Gods Church, or for the preſeruation of thine houſe, wife, child, friend, &c. but vpon a little vaine glory, and childiſh brauery. Againe, by this men iniurie themſelues, to cut off their owne dayes by vntimely death; they iniurie their country, vnto whom they owe the ſeruice of their life; they iniurie their Parents, for whoſe comfort they ſhould preſerue themſelues; the magiſtrate they iniurie, becauſe they will not be tried by iuſtice, but bee iudge and hang-man to themſelues; they iniurie their

Many iniuries come by this reuenging anger.

their owne life, in prizing it ſo meanely; they iniurie their owne ſoules, to caſt them away ſo raſhly; they iniurie their eſtate and houſe, to make it deſolate ſo inordinately; they pleaſe their enemies, which reioyce at their folly; they ſatisfie their fooliſh fleſh, which runneth headlong to iniquitie; and they reioyce the deuil, who is a murderer from the beginning. Their childiſhnes appeares, that they will goe ouer-ſea to ſaue their goods, and cannot paſſe ouer a little diſpleaſure to ſaue their liues. Selfe-will-ignorance condemneth them, that they can beare no diſgrace touching themſelues; and thinke to go ſcotfree, though they diſhonour God with ſwearing, curſing, and other abhominations all the day long. The earth cryeth out vpon them for Gods vengeance, for ſhedding blood without cauſe; and the heauens doe weepe ouer them for their wilfull murder: death triumpheth ouer them for their preſuming infidelitie, and life forſaketh them for their heedleſſe timeritie. To bee briefe, they fearefully bewray their curſed & wofull eſtate by three things: 1. they ſhew a very great marke of a reprobate mind: 2. they are brutiſh deniers of Chriſtianity: and 3. rebelliouſly vſurpers of Gods moſt glorious office. For the firſt, they are like *Caine*, *Lamech*, *Eſau*, and *Saul*, who were bloody reuengers, and truely reprobate; but vnlike to *Abraham*, *Ioſeph*, *Moſes*, and *Dauid*, who were peacemakers, meeke, rendring good for euill, and they were plainly the elect of God. For the ſecond, true Chriſtianitie

Many horrible effects of this curſed anger.

Philip.4.6. Matth.5 39.44. commandeth, and ſaith, *Let your patient minde bee knowne vnto all men: reſiſt not euill, loue your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them that hurt you and perſecute you, &c.* do they not brutiſhly denie all this? For the third, let them feare and heare the voice of him, who maketh the heauens to ſhake, and the earth to tremble; Deut.32.35. *Vengeance is mine, and I will recompence*, ſaith the Lord. Whereupon the Apoſtle admoniſheth Rom.12.19. Chriſtians, *Not to auenge themſelues, but to giue place vnto wrath.*

If the Chriſtian Parents deſire to knowe a worthie man to ſet before their children as a patterne to be followed for valour and conſtancy, let them Iob. looke out that valiant conquerour *Iob*; his enemie was fierce as a roaring lyon, and mightier then any man, namely the deuill, who aſſayled him with all his power, that he might cauſe him to blaſpheme God: he in one day tooke away all *Iobs* goods and ſubſtance, which was very great, like a Prince; he ſlew his children, ſeauen ſonnes and three daughters, and after raiſed his wife, and his very good friends againſt him, hauing filled his body with moſt greiuous ſores, ſo as he had no reſt or quietnes without or within, by night or by day; yet ſtood he ſtoutly to his faith, and gaue no ground to his aduerſarie, to diſhonour God, and ſo he had a glorious victorie, & God bleſſed him more then at the firſt; and his eſtate was greater, and he liued with more honour in the ende. But if the parents be but babes in Chriſt, and carnall in vnderſtanding,

ſtanding, and cannot apply this heauenly and ſpirituall valour of *Iob*, vnto their ſonnes or daughters, which ſtand altogether vpon outward brauerie: let them looke vpon that vndaunted warriour King *Dauid*, who in his youth fought with a Lion and a Beare, and in open field challenged great *Goliah*, who had defied the hoaſt of *Iſrael*: hee had many conflicts and battailes among men, wherein he neuer fainted, or ſhewed himſelfe to be feareful or white-liuerd: yet when a bad fellow, one *Shemei*, came vpon him in his aduerſitie, and ſcornefully railed vpon him, although his valiant ſeruants about him, would haue gladly taken off his head, he through faith looking vnto God, by a liuely courage, kept vnder his owne wrath, and withheld his ſeruants, and let him depart: for he knew that God was the righteous iudge, and for that cauſe chooſe rather to depend vpon him, then vpon the reuenge of his owne arme, though at that time it had beene eaſie for him. *Abraham* was called the friend of God, and he was patient, mild, and kind to *Lot*, and paſſed by an offence; yet was he valiant to purſue his kinſmans enemies, and reſcued his friend. *Moſes* was familiar with God (who ſpake to him face to face,) he was the meekeſt man in all the earth in his priuate cauſe, as with *Aaron* and *Miriam*: but in the cauſe of God, when the people worſhipped the golden calfe, he was moſt zealous, feruent, & of a very reſolute courage. So ought Chriſtians to be zealous for Gods glorie, couragious for their Prince, valiant

1. Sam. 17.

2. Sam. 16.

Gen. 13. & 14.

Numb 12.

Exod 32.

ant for their countrie, and reſolute for the good of their Church: but in their owne cauſe, eſpecially in ſuch peeuiſh & needles quarrells, rather to ſuffer wrong, then that any euill or vncomly thing ſhould happen by their intemperancie or diſordered affections according: as weare taught, *To contend earneſtly for the faith which was once giuen to the Saints:* & in priuate occaſions, *not to recompence euil for euill vnto any man, but euer to follow that which is good, both towards our ſelues and towards all men.* In which reſpect we haue our Grand-captaine Ieſus Chriſt ſet before vs, euen the author and finiſher of our faith, that we ſhould ſhake off our cleauing ſinnes, and looke vnto him, *Who for the ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.* So if Chriſtians would not make ſo much a doe of a little croſſing of their humours, and count it no ſhame to beare a trifling word of diſgrace, and ſo auoide the cry of theſe bloody duells, they ſhould finde more peace to their ſoules, and more hope of ioy and comfort, for the time to come: For ſo ſpeaketh the holy Ghoſt, *If when you doe well, you ſuffer wrong, and take it patiently, this is acceptable to God.*

Iud.ver.3.

1.Theſ.5.15.

Heb.12.2.

1.Pet.2.20.

Children ought not to marry of their own head.

Now are we come to our laſt period, to ſeeke out a match for our ſonne: concerning which matter we haue ſpoken twiſe; namely in the ſecond Chapter, & before in this of the dutie of parents for the daughter: now the caſe being all one, we haue but little left to bee handled in this place.

And

And this first and principally, of the authoritie of parents: namely, the child sonne or daughter ought not to marrie of their owne head, without the direction and consent of their parents; which thing is manifest: because the Apostle layeth this charge vpon the parents to consider what is fit and comely for their virgin, and vpon very good aduise and resolution, to giue his daughter in marriage, or to keepe her in his house without marrying. So is the example of ancient times. For *Isaac* was fourty yeare old, and as farre as we can finde, neuer medled to seeke himselfe a wife: but his father *Abraham* directed his cheife seruãt, and by an oath commanded him, to goe and take for his sonne *Isaac*, a wife of his owne kindred: and when she was brought home, *Isaac* tooke and married her and loued her, and was comforted by her. The like you shall finde in the historie of *Caleb* and *Samson*, that the children presumed not without the Parents, and the cheife stroke in the bargain was in the Parents. And this further appeareth, 1. because in keeping the Sabbath day, the father is charged for his children: 2. if the children made a vow vnto God, the father might make void the doing thereof: and thirdly, if a man entised a maide and lay with her, by the law he was enforced to endow her, and so to marry her; yet hee could not haue her without her parents consent, and so beeing put off, he should pay mony according to the dowrie of virgins: whereby is euident, that it is vtterly vnlawfull for the child, either sonne or

1. Cor. 7. 36.

Gen. 24.

Iosh. 15. 16. Iudg. 14.

Exod. 22. Numb. 30.

Exod. 22. 16.

daughter, to giue themselues in marriage to any whosoeuer, vnlesse they haue their parents consent.

Parents authority in marrying their children not absolute.

Notwithstanding I doe not take the authoritie of parents in this case to be absolute, and without limitation. For first, nature teacheth that he must vse his children like a parent, that is, kindly and louingly as sonne and daughter, and not as slaues or as beasts tyrannically: for if nature teach (as is before shewed in this Chapter) that when children grow to ripenes of age, they should be applied to such trades, as they by naturall inclination are fit, apt, and liking; then much more in the matter of marriage, the children ought to haue their liking, wherein the child is to forsake father and mother, that they two may be one flesh: for what comfort is it to the child to forsake their parents, and to cleaue to her to whom he hath no liking? You shal haue parents when they make their children a coat, they will bid them choose the colour, and yet thinke they loose no authoritie ouer their children: much lesse shall their authority be diminished, if they suffer their child to view well, and consider of the husband or wife they choose for them, that they like as well as their Parents. The child must doe the seruice which marriage requireth; therefore the parents haue great reason to graunt the child free libertie to like or not to like, that it may the more cheerefully performe the duty, which is vnchangeable during life. Therefore we see where Parents are headstrong, to constraine

straine their children without or against their liking, they either be a cause of their death, or of a most vncomfortable and miserable life. And this is very much against nature, that the wilfulnesse of parents should bee either the bane or the bosome and bodily griefe of their own children comming out of their own loines, when indeed they are parents, to doe their children good, and not harme; therefore they are worse then beasts, (which are tender ouer their young) who wilfully compell their children to lead a dolefome and weary life. They ought by wisedome to guide their will to their childs comfort, that it may reioyce and praise God, for so wise, godly, and loving parents. Secondly, I obserue in the story of Isaac, that when the seruant (whom *Abraham* caused to sweare to take a wife for his sonne) returned home with *Rebekah*, he called *Isaac* his master, and told him all he had done, and *Isaac* tooke and carried her into his mothers tent, and it is said, he tooke her, and shee was his wife: so as to my vnderstanding, there was a mutuall working between the father and the sonne, the father had the prioritie in directing, and the sonne the childs libertie in consenting. And as for *Rebekah*, although her mother and brother did conclude the match, as finding it to come of the Lord, yet did they not send her away to the acting or consummating thereof, before they called her and asked her consent. Thirdly, the holy Apostle, where he seemeth to ascribe to the parents absolute authoritie to giue their children in mari-

Gen 24.65.

1. Cor. 7.36.

age, doth put in diuerse cautions. 1. that they must see whether it be comely or vncomely: 2. he must haue power ouer his own will: and lastly, he must haue a firme iudgement and resolution: all which he cannot haue, except hee common and reason with his child, and then order his owne will and iudgement, as he findeth the childs need, disposition, and inclination: then much lesse ought hee vpon a fansie and wilfull purpose, tyrannically to constraine his child, without the childs good liking, and fore-considering. Therefore, mee thinketh, that God hath giuen the parents a very great authority; but yet so farre as there may beu fatherly sweetnesse in their gouernement, with an amiable direction; and the child submit it selfe to the parent with a childlike reuerence, in loue and liking, and not with terrour and griefe. And lastly, when the holy Scripture forbiddeth *vnequall yoking*, as to match with an infidell, an idolater, a drunkard, &c. here the child doubtles may with meekenesse and reuerence, denie his or her consent, and the parent ought not not to compell them for any outward respect, either of honour, aduancement, or profit to himselfe: neither ought the child to refuse any offer in the houshold of faith, except it can shew a verie good and iust reason, that the partie in some respect is not fit for him, or he for her. For there are diuerse things in the fitnesse of marriage, which not beeing looked vnto, sometimes the match is made vnhappy and loathsome. And what ioy can it bee to any

2. Cor. 6.

honest

honeſt Chriſtian, to ſee his child to liue a diſtaſtfull, diſtreſſed, and troubleſome life? ought hee not rather aforehand to preuent it? Many times ſuch euill commeth by the greedineſſe of the Parents, in matching their childrē vnto wards, aged, deformed, or wicked perſons, that either they giue occaſion to their children to commit whordome, whereby all their goods are made a curſe vnto them: or els their ioy is like the morning deaw, or as the goodly bloſſomes which the pinching froſt doth bite, and cauſe to looſe their gloſſe, and fade away.

Vſe children at mans eſtate kindly, with often teaching.

Mine aduiſe therefore to Chriſtian parents is, (as I haue partly touched before) that parents ſhould vſe their children very kindly when they are growne vp to mans eſtate, and ſomewhat familiarly, that they might be emboldened to open their minds vnto them. And therein often to teach them their dutie in their obedience & ſubiection to God, to the magiſtrate, and to themſelues, and namely, in this matter of marriage: on the one ſide commanding them not to begin any ſuch matter without their priuity, & on the other ſide encouraging them, that if they will be ruled by them, they will procure and find out ſuch a match as ſhall be good for them, not onely in their Parents opinion, but alſo in their owne. Thus when the child ſhal feele the ſweet breath of the parents pleaſing in his noſthrils, and heare the ſound of their voice wel-liking to his eare, like the well tuned cymballs: they will not eaſily hearken to the

night birds, which vse to make a pray of such tender lambes, nor suffer the breath of strangers to come neere their faces: as I knew a good Christian Lady, who said to her daughter whom shee loued dearely and tenderly, *Now daughter you must looke vnto it, and consider what you doe: for if it prooue not well, the blame will be your owne.: Nay mother (*said the virgin, whose loue was little lesse to the mother*) looke you vnto it, for I am readie to doe as you will haue me.*

Some parents nicenes or couetousnes spoile their children.

Some parents haue a kind of nicenes as in other things, so in this, they are like the cat that would eat milke, but is loth to wet her feete. They would their children should doe well, but they will not take any paines for them; as to looke out for them, and to helpe them in their choice: and so the children being neglected, are like a silly sheepe without a sheepeheard, which is caught in one bramble bush or other, or else is fallen in a ditch and is drowned. Some again are a little to quicke, and for lucre sake will match their child, before it be able to discerne, whom or what to loue or choose. And so the child is as a young faire calfe, lead to the slaughter-house, not knowing whether it goeth.

Let parents follow Abraham in marrying their children.

Here would I haue all Christian parents looke vpon *Abraham* who when he saw the time, that in duty he was to marie his son, goeth about it with great circumspection, maketh choise of his cheifest seruant, who was both wise and godly to be his instrument: he sends him not to a rich wife,

or

or to a lady of honour, but to such a family, as was fittest for his house, and for the Church of God: he bindeth him by an oath, to doe it warily and wisely: and lastly he doth it in faith, looking vnto God, and saying, *The Lord God of heauen who tooke me out of my Fathers house, and from the land where I was borne, that spake vnto me, and sware vnto me: vnto thy seed will I giue this land: he shall send his Angel before thee, and thou shalt take a wife for my sonne from thence.* Whereby the Christian parents, may learn of our Father *Abraham*, that the marrying of our children is a matter of great moment, depending vpon the office of the parent; to do it in due time, with great discretion and care, to vse all good, honest, and lawfull meanes and instruments, to choose in such an house, where is most likely to build Gods Church in their house, and lastly to depend faithfully on the goodnes and promise of God: and as for vncertaine riches, fading beautie, vaine and vanishing honour, or any other worldly commoditie or pleasure, to haue no further eie vnto them, but as they may be helps to the other Christian blessings; or else to leaue out the mention of them altogether, as *Abraham* did. Last of all, I would haue them chew the cudde, with that golden Prouerb, of the wise Son of faithfull *Dauid*: *Houses and riches are the inheritance of the Fathers, but a prudent wife commeth of the Lord.* In which words is contained a double comparison: houses and riches are compared to a prudent wife; and the inheritance of the Fathers, to that which

A meditation for parents in marrying their children. Pro. 19. 14.

com-

commeth of the Lord. Wherein he doth not vnderstand, that houses and riches are therefore no blessings of God, because they are the inheritance of the Fathers, or that a prudent wife may not be found out by meanes, and trauell of their Fathers for their children: but as the Lord is greater then the Fathers, so by this manner of comparison, he teacheth that a prudent wife is more excellent then houses and riches, namely that riches come sometime by succession and inheritance, but a prudent wife is not so ordinarie; but is giuen by a more singular and speciall fauour of God: and so he seemeth to expound himselfe a little before, saying: *He that findeth a wife, findeth a good thing, and receiueth fauour of the Lord.* Where he termeth her a wife nakedly, by a certaine excellency, as if he should say; if she be not good and prudent, she is as no wife, or as worse then no wife. Out of which two sentences, I desire the Christian parents to obserue: First, that a prudent wife is better then houses or riches: Secondly, that houses and riches may come by inheritance, and so no token of the fauour of God: but a prudent wife is an especiall blessing, and a singular fauour of God: Thirdly, one may haue a rich wife, and the same not a prudent wife; a man may haue a rich wife, and without the fauour of God; a man may haue a rich wife and as good to haue no wife; but he that hath a prudent wife, hath a wife indeed, and an excellent gift and fauour of God. And here is to be noted, that by prudent, in this place is not meant, wittie, warie,

C ap. 18. 22.

warie, or worldly wife, for many ſuch there be which draw men from God, and lead them out of the way of righteouſneſſe and ſaluation. Such as *Iezabel*, which could skill by wiſedome, to kill a man to ſatisfie her husbands luſts, and to help forward the deſtruction of his houſe. Such as *Potiphars* wife, who by her wit could allure her ſeruant to filthines; and yet when ſhe could not obtaine her wicked deſire, ſhe could make her husband to caſt him into priſon. Such as *Michal*, who mocked *Dauid*, ſeruing God with a ſingle and vpright heart: ſuch were the wiues of *Salomon*, which drew him to idolatrie; and *Herodias*, whoſe wiſedome cauſed *Herod* to cut off *Iohn Baptiſts* head. But by this prudent wife is meant a vertuous, and godly wiſe wife, who is wiſe to doe good, who will doe her husband good and not euill all the daies of her life.

1. King. 21. Gen. 39. 2. Sam. 6. 20. 1 King. 11. Matth. 14. Prou. 31. 12.

Here then a Chriſtian Parent may know, that he ought to ſeek out a prudent wife fearing God for his ſonne, whether ſhe be poore or rich; not to refuſe though ſhee be poore, nor to accept her becauſe ſhe is rich, but to make great account of her, and to labour to obtain her by all good means, if ſhe be prudent and wiſe according to God. *Themiſtocles* a braue captaine in Greece, when on a time amongſt the ſuters of his daughter, he choſe rather a good man, then a rich man; while ſome marueiled at it, ſaid; I had rather haue a man without money, then money without a man: what a ſhame is this to Chriſtian Parents, whoſe profeſ-

Choose a wife for thy ſonne, but not riches.

Themiſtocles.

ſion is, not to truſt in vncertaine riches, but in the liuing God? that they make more regard of a rich woman, then of a righteous, eſteeming wealth before wiſedome, and goods before godlineſſe. It is no maruel that oftentimes it commeth to paſſe, that as they regard not the fauour of God in a poore maide, beeing prudent and fearing God: ſo God brings vpon them many ſorrowes and ſighs, when they are conſtrained to ſay, *O that my ſonnes wife were as ſuch a woman, if ſhe had brought him neuer a penny.* So God teacheth fooles to repent too late, when they will not beleeue in his promiſe: & fewe of theſe fooles will take warning by their neighbours harme: for where is there one, whom we may iudge by his deeds to giue credit to the ſweet ſounding ſpeech of *Salomon*; where he ſaith, *Who ſhall finde a vertuous woman? for her price is farre aboue pearles.* Prou. 31. 10.

Let parents pray for their childs well marrying.

Yet one other thing I would the Chriſtian parent to learne here out of Salomon, that if a prudent wife commeth of the Lord, that beſide all other ſerious and ſober ſeeking of a good Chriſtian wife for their ſonne, they ſhould by prayer begge this bleſſing for their ſonne at Gods hand; that their ſonne may be married in Gods houſe, vnto an heire of his kingdome, vnto one that is rich in faith, whoſe beauty is all glorious within, with whom if a wiſe man doe match, he will greatly reioyce and neuer repent. The God of this world doth ſo blind the eyes of worldly wiſe men, that they doe neuer looke vp vnto God, but if they can light

light vpon a rich marriage, they neuer fore-caſt what choaking thornes, what fretting moath, what eating canker, and burning fire they bring into their houſe. Abrahams ſeruant beeing ſent for ſuch a wife, doth pray vnto God to ſend him good ſpeed, and that God would ſhew mercy vnto his maſter Abraham: how much more thinke you that Abraham himſelfe did pray, who had in ſuch wiſe inſtructed his ſeruant? My truſt therefore is, that all Chriſtian Parents, who haue learned and haue heard him, and haue bin taught by him as the truth is in Ieſus, will thinke ſoberly of theſe things, and pray vnto God when they goe about any match for their children, that it may be a bleſſing to their houſe, and for the encreaſe of Gods kingdome. Now to ſhew them the way, I will adde here a forme of prayer fit for this purpoſe. Luk. 8. 14. Iames 5. 2.

A prayer of the parents when the children are fit for marriage.

ALmighty God and bleſſed Father, wee thy poore children acknowledge thy diuine goodnes, that thou haſt brought vp this our child vnto this age, wherein he is fit for marriage: wee humbly beſeech thee to inſtruct vs, and to lead vs by the wiſedome of thy ſpirit, to doe our dutie in this cauſe, that we may ſee what our childs need is, and make choice of the fitteſt time, and finde out a prudent wife (or husband) for our child, that they may walke in the true paths of Chriſtianitie in thy feare, and in the faith of our Lord Ieſus Chriſt, and that they and their ſeede for euer may be thine. And for as much as the pride and diſſoluteneſſe of

this age, draweth young persons to much disorder, and desperate designes, we humbly beseech thee to keep our child (or children) in a continuall awe of thy maiestie, to walke humbly & meekly before thee, that by an honest, Christian, and peaceable carriage of themselues, they may cause thine holy gospel to bee honoured, and liue many yeares in peace and godlines to thy glorie, vnder the wings of thy fauour in Iesus Christ. To whom with thee, and thy most blessed spirit, one eternall, almighty, and onely wise God, bee all praise, power, and thanksgiuing world without ende.

What Parents are to do if the children marrie not.

But if the children marry not, till or after 28. yeares of age, the parents are to set them in some place, trade, calling, or office, wherein they may liue in some good fashion, either in their own family, or in some other house, or in a family of their owne by themselues, alwaies shewing foorth the fruits of their good education, in their christian behauiour, and sincere conuersation. For there bee some which marrie not before 28. yeares of age, some tarrie long after, some marry not at all. These are principally of three sorts: 1. some of a naturall indisposition: 2. some by a supposed necessitie: 3. some of a vicious mind. Touching the first sort, to them the Parents may giue libertie to do according as God hath giuen them; namely, that if they find themselues not moued, and to haue no need of marriage, to let them abstaine if they will, onely to admonish them to liue vprightly & purely, and to care for the things of the Lord, that they may.

Three causes to keep childrē from marrying.

1 Cor. 7. 17. 28. 32. 34.

may be holy both in body and ſpirit.

For the ſecond, I could wiſh all men to bring vp their children in ſome trade, office, or calling, that by neceſſitie they be not afraid to marrie; for ſuch are made ſubiect to great temptations. And here I perceiue ſome gentlemen worthy of great blame, that neither giue their yonger ſonnes fit education, that in ſome conuenient trade or calling they might liue in ſome good ſort, neither prouide for them ſuch maintenance, that they may be able to liue in marriage in ſome reaſonable proportion, anſwerable to their fathers eſtate, and the manner of their bringing vp: and ſo they hazard their ſonnes, ſome vnto grieuous pollutions, and ſome vnto continuall ſorrow and anguiſh of heart. Therefore if Parents were godly-wiſe, and conſcionably carefull to doe their office to their children, they would traine them vp in one faſhion or other, that they ſhould not need to be afraid to marry for want or neceſſitie: for there are many waies whereby gentlemens ſonnes may bee fitted to liue in good ſort, if their parents would apply them thereunto from their youth, and ſeeke out for them in due ſeaſon.

The third ſort are of them, whom God hath fedde to the full, they riſe vp in the morning (as the Prophet ſaith) *Like fedde horſes, they commit adulterie and aſſemble themſelues by companies in harlots houſes; and euerie one of theſe turn to their chaſe, as the horſe ruſheth into the battell.* For theſe yong gallants, knowing that their eſtate hereafter ſhal be Ier. 5. 7. 8. and 8. 6.

great, or perhaps their parents being dead are come vnto aboundance, ſet all their delight in
Pro.9.17.&5.15 *ſtolne waters*: becauſe that vnto a vicious mind they are much ſweeter, then to *drinke of their owne ciſterne, or out of their owne well.* Here I find the parents vtterly faultie, to prouide ſuch great maintenance for the children, and not to teach them the feare of God, nor to accuſtome them to ſuch needfull exerciſes, as might take vp their bodies and mind, and free them from ſuch horrible pol-
An admonition to keepe children in ſome good vſe of honeſt buſines, &c. lutions. Therefore I would aduiſe all Chriſtian parents, that from the very infancy, but eſpecially from 14. yeares and vpwards, they would accuſtome all their children to ſome kind of buſines or other, that their minds and bodies might be redeemed from idlenes and wantones, and lewd companie; and that they would haue an eſpeciall eye vnto them, that if they diſcerne them to be of ſuch a fraile diſpoſition, they would marrie them before they be corrupted: for ſo hath many a one been reclaimed and preuented from falling into a very ſea of euills. And generally they ought to take great paines by daily inſtructions and admotions, to incline their childrens minde, to loue and reuerence God, and to hate and to deteſt all
Pro 6.29.33. Eph.5.5. 1.Cor.6.9 vncleannes of body, ſetting before their eies that ſuch vices make men guiltie before God, wounded in conſcience, infamous among men, and ſubiect to Gods moſt fearefull curſe and dreadfull iudgements; and that they which follow ſuch wickednes, cannot inherite the kingdom of God, nor

of

of Christ. O that parents and children would maturely fore-thinke of these things, and that the most woefull plagues and greiuous miserie, which euery day taketh hold vpon such lewd and licentious persons, would now at the length terrifie them; that they cause not the whole land to mourn for the wrathfull indignation of God, which beginneth to presse heauily vpon vs.

CHAP. VII.

Of the office of Christian Parents after their children be married.

One creature is made to serue another.

THere is a certaine conformitie in all creatures, which by the wisdome of the Creator (who is blessed for euer) doth shewe it selfe in the naturall seruice of the one to the other. The heauens bedecked with starres, answereth to the earth; the earth being clothed with all goodly plants, ministreth vnto all creatures liuing, and all the liuing creatures are seruants to man: and one man hath his place, his gifts, and his office, to the good and comfort of an other. There is no harmony in Musick so sweete, no proportion in Geometrie so fit, no number in Arithmetike so euen, as the blessed sympathie of all the creatures by the ordinance of Almighty God, doth answere one to an other for the good of either other, and most of all for the vse of man. In so much as now by the fall of *Adam* all things created, being made subiect

Rom.8.19. subiect to corruption, *The feruent desire of the creature waiteth when the sons of God shal be reuealed:* so much is man aduanced, to praise and glorifie God.

The meditation of which most excellent worke, caused the sweete *Psalmist* to breake forth into Psal.104. these words, *O Lord, how manifold are thy works? in wisedome hast thou made them all:* such a fellow-feeling (amongst other things) hath God engrafted The parents of fice during life. in the hearts of parents; that although they haue spent much time, great labour, large expences vpon their childrens education, and haue setled them in some good state of liuing or marriage; yet can they neuer cast off the feeling care, watchfull eie, and louing desire, which they haue naturally engrauen in them towards their children. As we Gen.42.and 43. & 47. & 48, &c. see in *Iacob*, hauing twelue sons maried men, in seuerall families with wife & children; whereseoeuer there is any respectiue remembrance, or mention of him with his children, there his counsell, or his direction, or his feare, or his prayer, or his admonition, or his blessing, or some such like action touching them, is spoken of. Whereupon I gather, that the office of the parent doth not cease, after they haue placed their children in marriage: for when he saith, *For this cause shall a man leaue his* Gen.2.24. *Father and his mother, and shall cleaue to his wife, and they shalbe one flesh:* he doth not breake off all authoritie of the parent ouer the child, neither his office in caring for them, neither doth it free the child from all dutie to the parents: but it is spoken compara-

paratiuely, to ſhew how neere the coniunction of man and wife is, neerer then that of the child to the Father and mother; and ſo the bond of dutie more ſtreight and vrgent.

The perpetuall care and ouerſight of parents toward their children.

I haue therefore reſerued this part of the parents office vnto the laſt place, that the parent may know, that he is not diſcharged of all dutie when he hath giuen his child in marriage: and that the child in a certaine degree, is ſubiect to his parents, after he is married, and hath children. For which cauſe I containe this office of Chriſtian parents, in the perpetuall care and ouerſight, which neuer forſaketh the godly minde of the Chriſtian parents: for if it belong to all elder women, to inſtruct the younger women to be ſober minded; much more the parents being old, are bound in duty to inſtruct their owne children being men or women. Hereupon the holy Ghoſt ſheweth, that it is a naturall thing, and therefore much more belonging to the duty of Chriſtians, that children and nephewes, though they be of a ſeuerall family, ſhould learne to ſhew godlines toward their owne houſe, and to recompence their kinred. As if it were one of the principles which parents ſhould teach their children, that when they are out of the houſe, they muſt knowe there is a mutuall dutie: therefore he addeth a more generall rule in theſe words, *if there bee any that prouideth not for his owne, and namely for them of his houſhold, he denieth the faith, and is worſe then an infidel:* where you may ſee that there are ſome called

Tit. 2. 3. 4.

1. Tim. 5. 4.

Ver. 8.

a mans owne, which are not of his houſhold, whom he muſt prouide for: and theſe are his children and kinred: ſecondly, when he ſaith that if he prouide not for them, hee is worſe then an infidell: he teacheth that by nature infidels haue care ouer their kinred, though they be not of their family, and therefore Chriſtians much more. Children then beeing the neereſt that a man can call his owne, though they be in ſome ſort diuided from vs by entring into a ſeuerall familly or houſe by themſelues; yet they ſo belong vnto vs, that we muſt alway prouide for their good, and they for ours: or elſe we ſhew our ſelues no good Chriſtians, vnnaturall, worſe then ſuch as knowe not God. Hereof came the Tribes amongſt the Iewes, amongſt the Romanes, and in all nations, in that out of one auncient father or parent, ſprang diuers families which had a mutuall care one of an other, and the elder ordinarily bare rule ouer the younger, and the yonger ſubiect to the elder. And therefore as you may read in the hiſtory of *Achan*, they could eaſily ſhew how euery houſe came out of the familie, and how euery family came out of the head of the tribe, and how euery man had his ſeuerall houſe, beeing deſcended from the ſtocke of ſuch an houſe or family. Hereupon the bleſſings and curſes of God, were propagated and ſpread into many families, according to the diſpoſition of the roote of that kinred. As it is ſaid in the law, that *God viſiteth the ſinnes of the fathers vpon the children, vnto the third and fourth generation, and ſheweth*

Ioth. 7. 16.

mercy,

mercy vnto thousands: which you may see verified in *Reuben*, *Simeon*, *Leui*, and *Ioseph*; the three former by their wickednes, lost their dignity both from themselues and posterity, and it came vpon Ioseph and Iudah, and their posteritie vnto many yeares after.

If children after marriage tary in the Fathers house, what is to be done.

After mariage some children continue in their fathers house, and commonly the eldest sonne, beeing the heire. Here the parents care and respect is the greater and more continuall, that his child may euery way both doe and liue well and honestly, namely as a good husband to his wife, and a wise gouernour ouer his children. Such was *Abrahams* case, when *Isaac* married *Rebeccah*, and liued in his house as before, hauing placed his wife in his mother *Sarahs* tent; *Abraham* as you haue heard had such prouident care in the disposing of his estate, that he in his life-time sent away all his other children, and prouided for them to liue otherwhere, that his sonne and heire Isaac might in all peace and securitie enioy that which God and nature had laid vpon him.

If children keepe house by themselues what is to be done.

Such as haue their children remooued out of their house, and keep house by themselues, haue Iob for their patterne, of whom it is said, that whereas his sonnes did banquet one the other, euery one his day; hee after the ende of their banquetting, sent and sanctified them, and rose vp early and offered burnt offerings, according to the number of them all, fearing least they had committed any sinne in their feast: where first you

see, that *Iob* did so bring them vp in obedience to himselfe, and in reuerence vnto God, and in loue to each other, that they after mariage were ready at his call to humble themselues vnto God by his direction: and secondly, that he had a continuall eie ouer them, to put them in minde to examine their waies, and also to pray for them, especially when they had done any thing which might cause any doubt that they had fallen and done amisse. This example may lead all Christian parents to a godly wise care, to a continuall watch in loue and piety towards their children, after they be maried and during life. Out of this ground was that order which *Iehonadab* the sonne of *Rhechab* enioined his sonnes, that they should dwell in tents, and drinke no wine; which they firmely kept for three hundred yeeres after, as appeareth by the Prophet *Ieremy*. His purpose no doubt was to keepe his sonnes within a certen compasse, that they might not be caried with pride, couetousnes, or intemperance, from the true feare & seruice of almighty God: and so ought all parents to bring vp their children, that after mariage also they may bee ruled by them, to keepe a good and comely order in their families, in all honestie and godlinesse. King *Dauid*, in my iudgement, is a notable example in this case: for he directed his sonne *Salomon* in many things, he prouided to his power very great riches to further the building of the Temple, which *Salomon* was to set vp after his decease; and gaue his sonne most excellent exhortations, to knowe God,

Iehonadab.

Cap. 35.

Dauid. 1. Chro. 28. & 29.

God, and to ſerue him with a perfect minde; and neuer ceaſed during life to admoniſh him, and to pray for him. Surely, ſurely, if the parents would ſo order their children from their youth, that they might reuerence God, and ſtand in awe of them; if after their children be growne, and maried, and haue children, they would ſtill watch ouer them, direct, counſell, and help them in all things which appertaine to their dutie, and continually exhort them to all godly exerciſes, and ſeruing of God; and finally pray for them daily: as herein they ſhould doe the office of Chriſtian Parents which neceſſarily depends vpon them; ſo no doubt they ſhould not onely depart in peace, beeing comforted with a good conſcience; but alſo ioyfully commending their children vnto Gods fauour and bleſſing, leaue a moſt ſweete ſauour behind them, and an happie poſteritie to ſerue God in all ages.

Touching this double reſpect, of the parent toward the maried children in their houſe, or out of their houſe, that excellent diuine *M. Iohn Caluine*, gathereth the duty of parents out of the Apoſtles words to *Timothie*, cited before by way of obiection: thus, *Quæritur cur domeſticos filijs ipſis præferrat Apoſtolus?* It is obiected, why the Apoſtle preferreth them of the houſhold before the children? The anſwer: when he nameth his owne, and eſpecially them of his houſhold, in both places he ſpeaketh of ſonnes and nephewes; for howſoeuer the children be made free, or through ma-

Parents duty to their children in and out of their houſe.

Vpon 1. Tim. 5. 8.

riage haue paſſed into an other family, or by any meanes whatſoeuer are gone out of the houſe of the parents; yet the law of nature is neuer altogether put out, but that the Elders ought to gouerne them, as committed to them by God, or at the leaſt giue them counſell and admonition as long as they can: but in thoſe of their houſhold there is a more ſtreight bond; for they ought to take care of them in a double reſpect: 1. Becauſe they are their blood: and 2. there withall part of their family ouer which they are ſet. So much *Caluine*.

To conclude this point, let vs behold our Father *Abraham*, how ſweetly he gouerned his ſonne *Iſaac* in all Chriſtian education: and how readily hee reſcued and defended his nephew *Lot*, when he was carried captiue: and *Ioſeph* not onely in his owne family brought vp the ſonnes of *Machir*, the ſonne of *Manaſſeh* his eldeſt ſonne; but alſo was a nourſe to all the reſt, and to all his Fathers houſe, and to their children. But of all other it is moſt notable which is recorded of *Mordecai*, that he not onely brought vp *Heſter* as his owne child, but alſo by his good education, had her in ſuch awe of God, and reuerence to himſelfe, that ſhe both caried her ſelfe religiouſly when ſhe was out of his houſe, by marrying King *Ahaſhueroh*; and was alſo directed, counſelled, and admoniſhed, and in ſome ſort commanded by him, though ſhe were a kings wife, and very meekely and godly followed his aduertiſements. So *Salomon* the King, acknowledgeth what his mother taught him when he was a

Gen. 47. 11. and 18. 50. 23.

Eſt. 4.

Pro. 31. 1.

King,

King, and leaueth it to all posterities as a needfull example of the parents dutie and authoritie, when their children are out of their ordinary gouernement or house: and also how ready the child ought to be to heare and obey the good counsell and admonitions of their godly parents, though they themselues are in authoritie aboue them.

Whether in the second mariage, the child must haue the parents consent.

Here a question is made; that if once the parent haue deliuered the child by marriage, out of his house into an other family, and that child be made free from the first marriage, by the death of their yoke-fellow; whether that in the second marriage, the child be bound to haue the parents consent, and that it be the office of the parent to take care of the child in that second marriage. Answer affirmatiuely: For the commaundement being to children *to honour Father and mother*, and that without any limitation of time, or exception of estate; and seeing also it hath beene shewed, to be both of the law of nature, and of God; that the parents should be guides and counsellers to their children during life, this second marriage cannot be exempted: as wee see in *Iudah*, who hauing entered *Thamar* into his house by marriage, was not onely interessed, but also bound to place her the second and third time with one of his sons after another: as there, the equitie of raising vp seed to the dead brother, obliged *Iudah* to that office: so now euery Christian entring into couenant with God for himselfe and his seed, by his faith in Christ is bound in duty and conscience, to take Gen. 38.

care

care ouer his child in euery marriage, that his ſeed deſcending by his child be not corrupted, by a prophane and vncleane marriage, and ſo brought out of the couenant with God. Hereof it came to paſſe that honeſt *Ruth*, making choiſe to goe with *Naomi* her mother in lawe, and entring into couenant to take God to be her God; liued with all modeſty with her, and was altogether ruled by her in her ſecond marriage, and God gaue a great bleſſing to her obedience. Much more when it is a Chriſtians owne child, both the authoritie of the parent, and his office in directing his child, and the ſubiection of the child in this caſe, is to be acknowledged as the ordinance of God. To this purpoſe *Salomon* ſtreightly chargeth children by theſe words; *Obey thy Father that hath begotten thee, and deſpiſe not thy mother when ſhe is old.* Which way can the parent be more deſpiſed, thē if the counſel be not regarded in a matter which ſo much concerneth them? for if in *Abrahams* loines *Leui* payed tythes, then ſurely it behoueth the parents to know with whom their children doe marie, as well becauſe that in them their actions are of ſo great effect and conſequent; as alſo leaſt they hinder the bleſſed current of Gods fauours towards their poſterity.

Pro. 23. 22.

Parents authoritie altered, in & by the childs office or calling.

Howbeit, although the parents haue a perpetual intereſt in their child, and their office to care, counſell, admoniſh, and helpe them, endureth alway; yet is not their authority ſo abſolute, as when beeing young in their houſe: at which time they be

bee as it were their peculiar goods and treasure; which being giuen in marriage, or placed in some state or calling in the Church, or Commonwealth, are much altered in proprietie. For a son beeing by his fathers consent made a seruant, is to bee obedient and subiect to his master, and to attend vpon him, and his lawfull commaundements, and not vpon his fathers, but onely as hee giueth him good counsell, to doe the duty of a faithfull seruant, and to be constant in the true religion of God. But aboue all other, if he be a Magistrate, or a Minister, he is to attend vpon his office as hee is limited or commanded by God; and the Parents must not interrupt him or intermeddle any otherwise, but as they may bee helpers in a conuenient manner to further their child, in the vpright executing of their office; and their authoritie must giue place to the authoritie which their child hath from God. Whereupon *Salomon* did indeede reuerence his mother *Bathshebah*, and promised her to graunt her any request: but when hee perceiued that shee ignorantly demaunded that which was preiudicial to his estate, wherein God had set him, he vtterly denied it, and tooke vengeance on them which had abused his mother, to cause her to mooue him in such a busines. *Iethro*, *Moses* father in law, may be a fit patterne to parents in such a cause, who beholding the manner of iudgement which *Moses* vsed in the wildernesse, shewed him indeede the inconuenience, and which way hee might doe better; but hee doth it not peremptorily,

1. King. 2. 19.

Exod. 18. 13.

rily, but by way of counſell, adding with reuerence theſe words, (*And God ſo commaund.*) So then, Parents may and ought to admoniſh their children in all ages and eſtates; but they muſt not preſume aboue their calling, neither muſt they interrupt the calling whereunto God hath brought their children.

Parents beeing old ought to take heed they hurt not their children by back-ſliding.

There is in the old dayes of Parents, one eſpeciall dutie to be ſeriouſly remembred; namely, that they take heed to themſelues, that they ſlacke not their faith, and turne aſide out of the way, and ſo by euill example corrupt their children, or by euil life bring the curſe of God vpon them. It is ſaid of *Salomon*, that in his old age he fell away vnto diuerſe wicked and vngodly miſdemeanours, and by that meanes offending God, ſhattered away from his ſonne tenne parts of twelue of his kingdome; whereas the integritie and vprightneſſe of *Dauid* in the mercy of God, preſerued him the reſt, euen two tribes, that there might be a light in the houſe of *Dauid*. And therefore *Ieroboam* the ſonne of *Nebat*, to whom God gaue the tenne tribes to be king ouer them, is admoniſhed to walke in the wayes of God, and to keepe his commaundements as *Dauid* did, and God would make him a ſure houſe: but becauſe he followed the counſell of his owne heart, and thought to eſtabliſh his kingdome to himſelfe, and to his ſeede by wicked policie, in ſetting vp two calues to be worſhipped, hee turned it cleane contrarie, euen to roote out his owne houſe, and to deſtroy it from the face of the earth.

1. King. 11.

1. King. 13. 34.

The

The like wee reade of *Ahab*, who for much wicked- 1. King. 21.
neſſe; and by name, for luſting after *Nabothis* vine-
yard, and for killing him, did vtterly ouerthrow
himſelfe and his houſe, and hee and they were
brought to ſhame and confuſion. This anſwereth
to the equity of the morall Law, where it is ſaid,
that God viſiteth the ſinnes of the fathers vpon
the children vnto the third and fourth generation
in them that hate him, accounting all wicked A-
poſtataes and fallers backe vnto ſuch wickednes
and abhomination, the enemies of God, worthy
to be deſtroyed with their poſterity. On the con-
trary ſide, God ſheweth mercy vnto thouſands to
them that loue God, and keepe his commande-
ments; whereupon you ſhall finde, that the name
of *Dauid* is mentioned in diuerſe ages, as a conduit
of bleſſings to a long continued ſucceſſion; as is
manifeſtly declared by the Prophet *Ieremiah*, *Thus* Ier. 33. 25.
ſaith the Lord, if my couenant be not with day and night,
and if I haue not appointed the order of heauen & earth,
then will I caſt away the ſeede of Iacob and Dauid my ſer-
uant, and not take of his ſeede to be rulers ouer the ſeede
of Abraham, Iſaac, and Iacob. And in an other place, Eſa. 41. 8.
God calleth Iſrael, the ſeed of Abraham his friend;
and thereupon promiſeth to be with them, and to
ſtrengthen them. And the Apoſtle ſaith concer-
ning the reiected Iewes, *They were beloued for their* Rom. 11. 28.
Fathers ſake. Therefore we ſee what a priuiledge
they haue, who are the children of good and faith-
full parents, and how behouefull it is for Chri-
ſtian parents to walke conſtantly in faith and veri-

tie. This maketh me remember a young man, who greatly reioyced in this behalfe, that hee was perſwaded that his father walking in the ſimplicity of his heart, had left him his inheritance and goods righteouſly gotten, thinking himſelfe happie to be heire to ſo gracious a father. In which reſpect to encourage all Parents to liue and walk vprightly, and to ſerue God with a ſingle heart, the Pſalmiſt confidently auoucheth, that *they who feare God, and delight in his commandements are bleſſed:* and this is one reaſon, *his ſeed ſhall be mightie on earth, & the generation of the righteous ſhall be bleſſed*: wherefore I exhort all parents, if they loue themſelues, and deſire Gods bleſſing to deſcend vpon their children, that they bee very warie, to hold out in the true faith, and to bee conſtant in wel-doing.

Pſal.112.1.2.

The laſt works of Chriſtian parents.

And now to conclude this laſt part, I commend to the Chriſtian parents three Worthies, in the light of whoſe brightneſſe I do heartily wiſh they ſhould conſtantly walke, and namely, in the laſt worke of the parents office: theſe are *Ioſhuah* the valiant, *Paul* the reſolute, and *Peter* the zealous: theſe three drawing neere to their departure out of this world, and feeling in themſelues the mighty God at their doore readie to call them, were very earneſt with them ouer whō they had charge, to cleaue faſt vnto the Lord, and to ſerue him in all pureneſſe and perſeuerance.

Gal.2.7. 2.Pet.1.13.

Firſt, *Peter* to the diſperſed Iewes (ouer whom he was eſpecially aſſigned to be an Apoſtle) ſpeaketh in this manner; I thinke it meete as long as I am

I am in this tabernacle, to ſtirre you vp by puting you in remembrance, ſeeing I know that the time is at hand, that I muſt lay downe this my tabernacle, euen as our Lord Ieſus Chriſt hath ſhewed me: I will endeauour therefore alwaies, that yee alſo may bee able to haue remembrance of theſe things after my departure.

Secondly, *Paul* as well to *Timothie* when he ſaw himſelfe readie to be offered, as to the elders of *Epheſus*, when the time came they ſhould ſee his face no more, was very earneſt that they ſhould be carefull ouer Chriſts flocke, to teach them the wholeſome doctrine of truth, and to keepe out all falſhood and iniquitie out of the Church of God. 2. Tim 4. 5. 6. Act. 10. 28.

Thirdly, *Ioſhuah* being captaine ouer the hoaſt of God, when he was now much ſtricken in age, called all *Iſrael*, their elders, their heads, their iudges, &c. and moſt plainely ſetting downe before them, the ſteady and approoued goodnes of God toward them, moſt inſtantly exhorteth them to loue God, and not to goe backe to tranſgreſſe the couenant of God: that ſo all Gods bleſſings might neuer ceaſe to flow downe vpon them and their ſeed. So do I hartely deſire that euery Chriſtian parent, after they haue performed all their Chriſtian duties, in education and all other godly care and ouerſight, vntill the approaching day of their departing, they would (as *Iacob* in his death-bedde, when he heard of his ſonnes *Ioſephs* comming to him) take their ſtrength vnto them, and Ioſh. 23. and 24. Gen. 48. & 18.

with Father *Abraham* commaund their children and houſhold to walke in the waies of God. And as *Ruben*, *Gad*, and the halfe tribe of *Manaſſeh* made an altar, (not for ſacrifice and burnt offering) but to be a monument of witnes vnto their children, that they pertained to God; ſo they would vſe all the beſt meanes that their childrens hearts might be fixed vpon God, and neuer fall from the faith, and true obedience of the Goſpel of Ieſus Chriſt; but from generation to generation, to teach and guide their children, in the path of truth, that they and their ſeede for euer may be the Lords. And finally in the name of Ieſus Chriſt, to commend them to God, and to the gouernement of his holy ſpirit: bleſſing them after this or ſome ſuch like manner:

Ioſh. 22.

The bleſſing of Chriſtian parents.

The God of all mercie, peace, and truth, who hath fedde me from my tender age, and brought me to the knowledge of himſelfe, and to the faith of our Lord Ieſus Chriſt, and preſerued me vnto this preſent houre, bleſſe and ſanctifie you, and keepe you euermore in his grace, working in you the true worke of faith and loue, which is in Chriſt Ieſus: that you may alway cleaue vnto the Lord with all aſſurance of his mercy, and with all good conſcience, ſeruing him with an vpright heart: and that you may alway teach your children, the truth of his holy Goſpel, and the ſincere obedience to the ſame; that in all generations, our ſeede and poſteritie may be the faithfull profeſſours of his holy name, and by a ſober, godly, and righteous con-

conuersation alwaies adorne the doctrine of truth and saluation, and glorifie his glorious Maiestie for euer; that God may be our God, and the God of our children, lifting vp the light of his countenance vpon vs and our seed, as long as Sunne and Moone endure. To his fauour and loue in Iesus Christ, I commend and leaue you both now and euermore: his holy and blessed name be praised and blessed for euer. *Amen.*

And lastly, if there be any speciall or priuate matter necessarie and behouefull, to giue them in charge, either generally or particularly; as namely touching their buriall, for the place or manner thereof, if they perceiue any iust cause (as *Iacob* and *Ioseph* did,) let them while memory serueth, declare their minds, and appoint their children this duty in the last place, or leaue it, as the manner is, to the executors.

Thus haue I through the gracious assistance and blessing of our mercifull God, finished this little treatise, *Of the office of Christian parents.* I pray God it may be acceptable before his Saints, and made profitable to many; and the fruit therof may remaine and redound to Gods glorie. Praised be God.

CHAP.

CHAP. VIII.

A breife admonitorie addition vnto children: ſhewing how it behoueth them, and in what manner, to ſubmit themſelues to the ordinance of God in the Parents office.

Parents vndiſcreet, cauſe diſobedient children.

LOue (according to the old ſaying) doth deſcend, but not aſcend, that is, Children are not ſo louing and dutiful to their parents, as parents be prone to fauour their children. Whether this bee a fault more in nature, or more in cuſtome, I very much doubt. For naturally the affections of children are reflexiue, and inclinable to loue their parents, as well as Parents toward their children. In ſo much as we account them vnnaturall and cruel, which be otherwiſe minded. And if it were needful, examples might be brought forth, as pregnant for the one, as for the other: although I cannot but confeſſe, our naturall corruption many times to make children vnkind, vnthankefull, and hard-hearted to their parents: yet ordinarily it is ſo, where they haue not beene taught the feare of God: for the fooliſh cuſtome of parents, who gouerne not their children by godly diſcretion, but by their diſorderly affections, through cockling familiarity, doe cauſe them to ſet light by them, and

and to deſpiſe them: and they that haue not learned by their parents to reuerence God, cannot skill how to reuerence their Parents: and God doth plague theſe fooliſh and conſcience-leſſe parents, with diſobedient and rebellious children, whoſe care hath bin more to pleaſe their children then to pleaſe God, and to prouide for their bodies by ſcraping of goods, and pampering them vp in pride and deliciouſneſſe, then to nouriſh their ſoules in faith and godlines, or to teach them how to vſe their riches, or to apply their bodies or minds to the ſeruice of their countrie, and to the glorifying of almightie God.

Therefore I thought it not much needefull, to vſe any words in this Treatiſe to the children, hauing ſo great experience, that the ill proofe, and wicked life of children, doth moſt ordinarily ſpring and proceede from the negligent, diſſolute, and euill education and guiding of the Parents: euen as the beſt plants will grow crooked, ranke, and vnfruitfull, for want of the pruning and dreſſing-hand of the planter: and as a very rich garden, naturally proue & apt to bring forth all good hearbs and flowers, is ouergrowne with weeds, bryars, and thornes, when a good gardeners daily labour is wanting and kept backe.

Why this admonition is added.

Howbeit, becauſe I finde that in Gods holy Booke, the dutie of parents, and the dutie of children, are taught both together; and that ſometime good children are an encouragement to the wel-diſpoſed parents, I thought it not vnneceſſa-

rie, to adde a word or two to admoniſh the children, to ſubmit themſelues with reuerence to the holy ordinance of God, in this needfull office of the Chriſtian Parents. And herein (me ſeemeth) I behold the moſt bleſſed and beloued Apoſtle of Ieſus Chriſt, to lead the way before me; for hee not onely writeth his exhortation vnto olde men and young men, but alſo to babes and yong children, and that becauſe their ſinnes were forgiuen them, and that they had knowne the father. Therfore as I find there is good mettle in children, and that their cheerefull obedience, and practiſe of good things, is acceptable to God: ſo I take it to be meete, that at this time I doe in a fewe words, propound and ſet forth, as in a mirrour, ſome ſpeciall incitement, which all the children of godly parents peruſing and inwardly digeſting, might haue their minds quickened and prepared, to adorne themſelues with all theſe godly ornaments, which by Chriſtian education, and godly eruditi-on, might be offered and brought vnto them.

1. Ioh. 2.

A good and comely thing, is obedience to ſuperiours.

Marke therefore diligently (my good gentlemen, and all you children which pertaine to the tabernacles of Almighty God) and conſider with your ſelues, and with mee behold how good and comely a thing it is, where the inferiours are not only ſubiect, but alſo obedient to their ſuperiours, and ready vnto euery good worke: it is like, as when by the ſweet influence of the ſtreaming ſhowers, with the nouriſhing beames of the ſhining Sunne, the earth yeeldeth forth her timely fruit,

and

and is wonderfully beautified by the diuers kinds of fruit, of corne, of grasse, and hearbs. How pleasant & excellent a thing was it in the eares of God and of his holy Angels, when the *Reubenites*, and the *Gadites*, and the halfe tribe of *Manasseh*, did answer *Ioshuah* their captaine, *All that thou hast commaunded vs we will doe, and whither soeuer thou sendest vs we will goe.* Ioſh.1.16. How acceptable and commendable before our Sauiour Christ, were the two families of the Centurion, and of Cornelius, where the seruants and souldiers did goe, and come, and doe, whatsoeuer their superiours and gouernours appointed? How precious a thing, how blessed and louely before Gods Saints was it, that young *Timotheus* being trained vp of a child in the knowledge of holy Scripture, vnder his grandmother *Lois*, and his mother *Euince*, approoued himselfe to haue an vnfained faith, obtaining a good report amongst all the honest Christians in the place where he liued. Matth.8.5. Act.10.1. Act.16.1. For as in the tabernacle of God, the golden taches fastened the curtaines, and the siluer sockets receiued tenons of the boords, and made one goodly pauilion for Gods seruice: so children beeing firmely fastened to their louing parents, by the good order of Christian education, and following their counsell, will make one firme and comely house, for the honour and comfort of their family, and succeeding posterity. And if also all the children of Christian Parents, would answer the godly endeauours of their elders, with their conscionable embracing of all manner of

wise and righteous erudition and instruction, by doing and following of euery good word and euery good work; it would make the very heauens and earth to sing, and sound out the praises of God, and the comfort of men: euen as it is written, where God promiseth to make his Church rich with godly children: *Reioyce O heauens, and be ioyfull O earth, braſt foorth into praiſe O mountaine, for God hath comforted his people, &c.* And againe, *I will lay thy ſtones with Carbuncle, and thy foundations with Saphyres, and I will make thy windowes with Emralds, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones, and all thy children ſhalbe taught of the Lord, and much peace ſhall bee to thy children:* As if God ſhould ſay, Where there are godly children, well taught vnder Gods grace, there heauen and earth reioyce, and all things proſper, flouriſh, & abound, for the ioy, honour, and wealth of Gods people.

Eſa. 49 13.

Eſa. 54. 11. 12.

The childrens dutie depends vpō the parents office.

You therefore (my ſweet gentlemen, and all other the children of Chriſtian Parents) are to ſet down and weigh with your ſelues, that if Almightie God (to whom euery man and child ſhall giue account of all that they doe) hath ordained ſuch an office of the Chriſtian parents, and giuen them ſo long and ſo large a charge, to teach, and bring vp, and guide their children, through all their life, in knowledge, in godlineſſe, in faith, in vprightneſſe, and in all the good waies of Chriſtianitie: it behoueth the children of ſuch Parents, for whoſe wealth and benefit this is prepared, to ſtirre vp themſelues, and to take hold vpon all good

good lessons and admonitions, & to inure themselues vnto the exercise of euery good thing, vnto which they be directed by wholesome erudition. For that beeing the ordinance of God, their obedience no doubt will be rewarded with great blessings and honour: euen as *Salomon* telleth them; saying, *My sonne, heare thy fathers instruction, and forsake not thy mothers teaching: for they shall bee a comely ornament to thine head, and as chaines for thy necke.* Prou.1.8.

Two things onely will I propound to these Christian children, and for the rest referre them to this Treatise before-going: for in the office of the Parent faithfully described, the child may see all his duty, what to doe, and how, and what to obey. The first is the foundation whereon the childs duty is built: and the second, be helps and furtherances for the building vp of the same. Two things propounded.

The foundation is Gods commandement, laid vpon the children by these words, *Honour thy Father and thy mother, that thy daies may be prolonged vpon the land, which the Lord thy God giueth thee.* This commaundement is a perpetuall morall binding duty: and therefore our Euangelical Apostle doth earnestly vrge and enforce it vpon Christian children; both expounding the extent thereof, and confirming the matter thereof with most excellent reasons. In the expounding, he saith, *that the child must obey the parents in all things*: that is, the children are not to follow their owne will, or to be lead by themselues in any things but to be orde- Exod 20.12. The first is the foundation of their dutie. Colos.3.20.

red and guided by their parents in all their waies: and yet becauſe ſome parents are negligent and diſſolute, and no good guides to their children, he putteth in this caution, namely that their obedi-
Eph.6.1. ence bee in the Lord: thereby arguing that Gods word muſt be the rule of this obedience, that therby diſcerning between good and euill, he may be very obſeruant vnto his parents in all that God commaundeth and alloweth, and in other things to preferre his heauenly Father before his earthly
Math.10.37. parents; according to that ſpeach of Chriſt, *He that loueth Father or mother more then me, is not worthy of me.* In confirming this commaundement, he preſſeth it vpon the children by three reaſons: Firſt, *that it is right:* that is, a thing which is due in iuſtice and righteouſnes for children to performe vnto parents, to whom they belong as their treaſure: and the parents being enioined to teach and bring vp the children in al godlines and vertue, nothing can be more vniuſt, then to deny them obedience: for who can commaund, where there is no bond of obedience? Secondly, the children muſt obey, becauſe *it is a thing well pleaſing to the Lord.* Now vnto the Lord we owe all we haue, our goods, our life, our being, and he is a God of holines, righteouſneſſe, maieſtie, mercie and truth: therefore we are in dutie bound to pleaſe God, and it is for our profit, to doe that is right in his ſight. Seeing then this obedience to parents, is wel pleaſing to God; we are double bound to ſubmit our ſelues vnto the ſame. Thirdly, he ſheweth that *this is the firſt commaunde-*

maundement with promiſe: arguing thereby, that towards men there is not a more honourable duty, being put in the firſt place, and graced with a promiſe of a bleſſing from the high poſſeſſor of heauen and earth. Furthermore, this promiſe is declared to conſiſt of two parts: Firſt generall, *that it may go well with thee*: and ſecondly ſpeciall, *that thou mayſt liue long on earth*. Here is profit and honour: good ſucceſſe ſhalt thou reape in all thy affaires; what greater profit? Thy daies ſhall be multiplied vpon the face of the earth; what is more honourable amongſt men? Therefore I muſt ſay vnto you, my good gentlemen, and to all other Chriſtian children, if the godly vertues of righteouſnes and equitie may allure you, and to be delightfull in Gods eies may reioyce you, if Gods faithfull promiſe may bend and draw your hearts, if the benefit of Gods good bleſſings in your eſtates, labours, and callings, and the honourable crown of old age be ſweete, comfortable, and worthy of your deſires; then let your obedience be alwaies readie, and be you readie to obey your parents in all things, as the Lord commaundeth. And herein looke you vpon religious and deuout *Iſaac*, how abſolute his obedience was, not refuſing to die, where God did lead his father by commaundement; and offering at no time to take a wife, but when his father had firſt giuen charge and direction. This man had perfect experience of Gods faithfulneſſe in his promiſe: for God bleſſed him, and proſpered him whether ſoeuer he went, and

Children haue ſweete allurements to obedience.

was

was his ſtrong wall of defence in all perills and dangers; he made him liue in wealth, in peace, in ioy, and honour, his wife miniſtred vnto him moſt comfortably, and continued til he was full of daies; & by Gods prouidence leauing his bleſſing and inheritance to the true heire of grace, he finiſhed his pilgrimage, & departed this life in peace. Let all Chriſtian children reioice in this example to follow the ſteps of his obedience to their parents, and their ioy ſhall be doubled in the daily reaping and gathering with him the bleſſed fruits of Gods holy promiſe and mercie.

A curſe waiteth vpon diſobedient childrē.

But if children be negligent and careleſſe, ſtubborne and diſobedient, if they will follow their owne wills and euill luſts, then let them looke vpon the liues and ends of *Ham*, *Iſmael*, and *Eſau*. *Ham* was irreuerent to his parent, and couered not his ſhame: *Iſmael* ſcorned, where his father reioyced: *Eſau* was prophane and deſpiſed his birthright, pleaſed his belly, and married to his parents greiſe. What was the end of all theſe? They were accurſed, and they and their ſeede ſeparated from the houſe of God, and from the euerlaſting inheritance of bleſſednes and glorie: and are left as examples, that all children being diſobedient to parents, may ſee and behold, what great woe, and exceeding miſerie waiteth vpon them and their poſterity. What cauſed *Er* and *Onan* (the two ſonnes of *Iudah*) to be killed by Gods owne hand? what cauſed the ſonnes of *Eli* to be ſlaine both in one day? what tooke *Abſalom* and made him hang

Gen.9.22. Cap.21.8.9. Cap.25.and 27. &c.

Gen.38.6.

1.Sam.2.and 3.

2.Sam.18.9.

in

in a tree till his enemie had taken away his life? what cauſed two Beares to teare in peices two and fourty children? Their wicked ſcorning at their elders, their diſobedience and rebellion to their parents, and not following their counſell & direction. Therefore of diſobedient children, ſaith *Salomon, He that curſeth his father or his mother, his light ſhall be put out in obſcure darkeneſſe.* 2. King. 2. 23. prou. 20. 20.

Now if theſe young gentlemen doe finde and feele the ſweet comfort of this obedience to Parents, fearing to fall with the wicked, and would bee glad not to faile in ſo honourable a duty; let them looke vpon the ſecond point, namely, the helps and furtherances, that in them this duty may be built vp; and their ioy thereby multiplyed. The first helpe is, to make good choiſe of their company, that euery child ſort himſelfe with the moſt ſober and temperate children of his equalls in age, and moſt ſtayed of his degree and qualitie: for as is our company we keepe, ſuch are we our ſelues: it is a true Prouerb, *Birds of a feather will ſhoale together.* Therefore S. *Pauls* counſell to a young man is this, *Flie from the laſts of youth, and follow after righteouſneſſe, faith, loue, and peace, with them that call on the Lord with a pure heart.* For doubtleſſe, who ſo can aſſociate himſelfe to ſuch vpright Chriſtians, in the vſe of ſuch Chriſtian vertues, and endeauour to bridle his owne vntamed deſires, muſt needs be fitted to all good duties. And therefore as *Zacheus* was made the child of *Abraham*, by the fellowſhip of Chriſt: *Cornelius* became a Chriſtian

The helps which further children's obedience.

The firſt helpe, good company. 2. Tim. 2. 22. Luk. 19. 10. Act. 10. 1.

Ruth.1. by liuing amongſt Gods people: and *Ruth* was conuerted to the liuing God, by dwelling in the houſe of godly *Naomi*: ſo children hauing honeſt minded companions, ſhall be much furthered in this precious dutie of obedience to parents. This is a matter of very great moment, and not lightly to be paſſed ouer: for cuſtome and company, oftentimes change the naturall diſpoſition of ſome men: as a mild and mercifull man beeing a ſouldier, by daily vſe of fighting and killing, and by hauing fellowſhip with fierce and cruell men, many times become bold, ſtout, and hard-hearted: as we read of *Rhehoboam*, *Salomons* ſonne, who had more delight to follow the ſharpe and vntoward counſel of his companions, with whome he was brought vp, then the gentle and profitable counſell of the auncient, wiſe, and ſtaied men, which had ſtood before his father. Wherefore it is verie neceſſary for him that would keepe himſelfe in any good order, to haue great regard what company he vſeth, and what place hee haunteth: whereupon this is the voice of Gods child, *I haue not haunted with vain*

Pſal.26.4. *perſons, neither company with diſſemblers, I haue hated the aſſembly of the euill, and haue not companyed with the wicked: I will waſh my hands in innocency, O Lord, and compaſſe thine altar.* In which words theſe two things are made diſcords, haunting euil company, and liuing honeſtly and vprightly; ſo as hee that would abſtaine from euill, muſt follow good company, and not euill: as hee ſaith elſewhere, *I am*

Pſal.119.63. *companion of all them that feare thy Name, and keep thy precepts.*

precepts. For which cauſe, God calleth his children to come out from among the wicked & prophane, and that they touch no vncleane thing, and then he will receiue them, and they ſhall bee his ſonnes and daughters: thereby teaching, that theſe two things goe hand in hand, to abſtaine from vncleanneſſe and euill companie, and to bee Gods child, and receiued of him: and they haue God for their father, whoſe companions feare God, and keepe his precepts. This thing the Apoſtle teacheth by the contrarie, where he auerreth, that for whoredome, vncleanneſſe, couetouſneſſe, and ſuch like, the wrath of God commeth vpon the children of diſobedience: *Be ye therefore* (ſaith he) *no companions with them*: as if he ſhould ſay, You muſt make good choice of your company, becauſe they which commit ſuch wicked things, are the children of diſobedience, vpon whom God powreth out the vyall of his wrath, as he did vpon Sodom and Gomorrha.

2. Cor. 6. 17.

Eph. 5. 6, 7.

Gen. 19. 24.

The marks to know good companie.

Now becauſe it is a matter of ſo good importance, I will in as few words as I can, decypher out vnto you, certain markes how you ſhall know ſuch companions, as children ought to chooſe or refuſe. And theſe markes are either in the manner and outward ſhew of their behauiour, or els in the things which they vſe to follow, and to incite others to doe with them. The manner of ſuch as are good and faithfull companions, is to ſhewe themſelues plaine without ſoothing, open without concealing, and true without diſſembling: as it

First marke, the manner of their behauiour.

Psal.15.2. is said in the Psalme, *He walketh vprightly, and worketh righteousnesse, and speaketh the truth from his heart.* This man will deale plainely with thee, for
Leuit.19.17. he will not suffer thee to sinne, but rebuke thee directly. Therefore is it tearmed a property of a
Psal.141.5. righteous man, to *reproue.* As touching secrecie, although good men ought to be wise as serpents, and not to lay open themselues to their enemies, yet are they also simple as doues, namely, to doe that which they need not to be vnwilling to haue any man know: which our Sauiour Christ describeth thus, *He that doth truth, commeth to the light, that*
Ioh.3.21. *his deeds might be made manifest, that they are wrought according to God.* And lastly, their manner is to vtter truth without counterfeiting, and therefore
Psal 24 4. they are described, *to haue innocent hands, and a pure heart,* not sweating deceitfully, that is, their deeds, words, and heart going alway together, they neuer deceiue any person whatsoeuer. Therefore it
Prou.12.19. is said of them, *The lippes of truth shal be stable,* meaning thereby, that an honest man will be found by experience, to speake the truth simply without all dissimulation. If then you finde the manner of a Christians behauiour to bee thus plaine, open, and true, you may boldly associate your selues vnto him, and vse his company. But wicked men vse smooth words to please, and as the Psalmist
Psal.55.21. saith, *Softer then butter, and more gentle then oyle:* but it is to deceiue, euen as *Salomon* saith, *A man that*
Prou.29.5. *flattereth his neighbour, spreadeth a net for his steppes.* So is that old Prouerb,

Fistula

Fistula dulcè canit, volucrem dum decipit auceps:
Full sweetly sounds the foulers pipe,
While he by fraud the bird doth gripe.

So heedlesse youths and vnexperienced, are soone drawne away by such cunning insinuators, and creepers, whose faces are fawning and pleasing like women, and their ende and effect is to sting with the taile of a Scorpion: our nature being apt to beleeue lies more then truth, and our minds much affected with faire words, though hurtfull, as *Salomon* wisely affirmeth, *Flatterings go downe into the bowells of the belly*; that is, as pleasant meate daintily dressed is greedily eaten, so are the feigned words of pleasing flatterers readily entertained; and faire words maketh fooles faine. This flatterie then being a marke of a wicked companion, and that to our nature the very marke is as an hony combe, children and youths haue the more needeto take heede of such, and to watch ouer their owne affections, that they be not ensnared in their nets before they are aware. The second marke is, *They delight in darkenes*: they perswade the child to keepe their words from the knowledge of their parents; they will whisper in their eares, speaking softly as faithfull friends, till their spiders web be all wouen, and the child like a poore flie be caught and entangled, before any man perceiue him: *For he that doth euill, hateth the light, neither commeth to the light, least his deedes be reproued.* So that if once the child be wonne to heare him, and so keepe his sayings from his parents,

Youth are soone deceiued by close lying flatterers.

Pro. 18. 8.

Ioh. 3. 20.

rents, he is forthwith bewitched and made blind, and beginneth to walke in darkenes, not knowing whether he goeth, euen as an oxe lead to the ſlaughter. This alſo muſt the children (who deſire to liue in comfort, credit, and honour,) aduiſedly marke and flie moſt earneſtly. Thirdly, if they obſerue theſe men well, they ſhall finde that all this their ſorcerie is finely tempered, as a moſt poyſonous cup, with the venemous iuice of crafty lying. For the flattering and deceitfull tongue, will varie and change, as he ſeeth he may faſten vpon his pray, to beguile vnſtable and vnwarie young men; euen as the ſerpent beguiled *Euah* and corrupted her mind with flattering and lying, and ſaying, *You ſhall not die*: ſo will theſe meale-mouthed fellowes ſpeake, *Tuſh, feare nothing, I will warrant thee, &c.* But if the child, or young man can ſtay and pauſe a while, and aske his Fathers counſell, he ſhall quickely perceiue that all is leaſing, and deceit: that as *S. Peter* ſaith, *By fained words they make marchandize of you*: and as S. *Paul* ſaith, *ſpeake lies through hypocriſie*: their words are yea and nay, they ſay and vnſay; euen as *Salomon* auoucheth, *The lying tongue varieth incontinently*. If then any vſe faire words fauningly, and doth entiſe ſecretly, and thou find him lying cunningly, thou muſt him ſhunne moſt carefully.

Gen.3.1.

1.Pet.2.3.

1.Tim.4.4.

Pro.11.19.

2. Marke the matter of their doing.

As for the things which they practiſe, and call others vnto, thou ſhalt know them more directly. For if thou wouldeſt ioyne thy ſelfe in friendſhip and familiarity with ſuch as might further thy good,

good, thou ſhalt diſcerne them firſt by their own doings: for *Dauid* marketh thē out by theſe words, *The mouth of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement: for the law of God is in his heart, and his ſteps ſhall not ſlide.* And S. *Iohn* by theſe words, *He that doth righteouſneſſe, is righteous.* To whom agreeth our bleſſed Sauiour, ſaying, *A good man out of the good treaſure of his heart, bringeth out good things.* And ſecondly, as touching their incitements, thou ſhalt know them by this, *That they will exhort thee, and prouoke thee to loue and good works:* & they will ſay, *Come and let vs go to the mountaine of the Lord, to the houſe of the God of Iacob: and he will teach vs his waies, and we will walke in his paths.* Such works and ſuch exhortations are the markes of thoſe, with whom a child or young man ought to haue fellowſhip: and in ſuch places and company is Chriſt, and with Chriſt true ioy to be found. Therfore he ſendeth his ſpouſe, to the tents of the ſhepheards; and where two or three are gathered together in his name: whereupon the wiſedome of God exhorteth both old and young, to walke *in the way of good men, and to keepe the way of the righteous.*

Pſal. 36 38.
1. Iohn 3.7.
Math. 12.35.
Heb. 10.24.
Eſa. 2.3.
Cant. 1.7.
Math. 18.20.
Pro. 2.20.

On the other ſide, the holy Ghoſt expreſly calleth vs away from the wicked, making their wicked life and wicked works the marke for which they are to be eſchewed: Firſt generally thus, *My ſonne, if ſinners intiſe thee, conſent thou not:* where by ſinners, he ſpeaketh not of men as they are naturally

Flie euill mens companie.
Pro. 1.10.

rally ſubiect to ſinne and corruption, but as they are giuen ouer to wickednes, and follow the courſe of an euill life; meaning, that we ſhould not heare ſuch men as liue wickedly: as hee ſaith elſewhere,

Cap.19.27. *My ſonne, heare no more the inſtruction that cauſeth to erre from the words of knowledge.* Particularly, whoſoeuer doth allure or nouriſh any man in pride, idlenes, laſciuiouſneſſe, idolatrie, or any falſe doctrine, (beſide all other vices) is ſufficienly marked out to be ſuch, as all that deſire Gods fauour, and to be a ioy & comfort to their Chriſtian parents, ought circumſpectly, and earneſtly to auoide. The marke of pride is ſet out in theſe words,

Pſal.40 4. *Bleſſed is the man that maketh the Lord his truſt, and regardeth not the proud, and ſuch as turne aſide vnto lies:* ſhewing thereby, that pride and lying are contrary to faith: therefore they which follow the ſteps of proud & lying perſons, doe hazard their owne happineſſe: euen as *Ionah* acknowledgeth, ſaying,

Ionah 2.8. *They that wait vpon lying vanities, forſake their owne mercy.* Idlenes is made ſuch a marke, that all the Congregation is exhorted in the name of our Lord Ieſus Chriſt,

2.Theſſ.3.6. *to withdraw themſelues from euery brother that walketh inordinately,* that is, idely; as a thing directly againſt the inſtruction of the Goſpel. And this ſtandeth vpon very great reaſon: for if a good Chriſtian be as a fruitfull tree, bringing foorth fruit in due ſeaſon, ſurely idleneſſe, which maketh the ground barren and ful of weeds, is aboue all to be auoided, as a marke of him which is farre from the rule of godlineſſe, which would haue men neither idle,

Pſal.1.3 Prou.24.30.

nor

nor vnfruitfull in the *knowledge of our Lord Iesus Christ*. As for lasciuiousnesse, it is such a marke as beeing most opposite to the light of the Gospel, and to the profession of Christ, bewrayeth an euill companion: for the truth chargeth vs very precisely, that we walke honestly as in *the day-light, not in gluttony and drunkennesse, neither in chambering and wantonnesse, nor in strife and enuying: but to put on the Lord Iesus, &c.* so as if wee see a man follow these things, we cannot say that he hath put on Christ, and therefore by all meanes to bee shunned and abandoned. As for idolatrie, we are commaunded to forsake father, mother, sister, and brother, and euery friend, that mooueth vs thereunto: and for this cause wee are vehemently called to come out of Babylon, that is, the idolatrous and antechristian sea of Rome, least beeing partakers of her sins, we also be destroyed in her plagues. And lastly, all false doctrine is so notorious a marke, that we are commaunded, that whosoeuer vseth any instruction to drawe vs from our righteousnesse and saluation which is in Christ, we should hold him accursed, and not *bid him Godspeede*.

2. Pet. 1. 8.

Rom. 13. 13.

Deut. 13.

Reuel. 18. 4.

Gal. 1. 8. 2. Ioh. v. 10.

If then any child or young man haue discretion and care, to take for his companions honest and plaine hearted Christians, speaking truth and admonishing him in righteousnesse, and going before him in a godly and vpright conuersation, and leading him into the house of God, where Gods truth is faithfully taught: and if therewithall hee eschew the company of wicked and vngodly men,

An happy discretion of yong men & children.

especially such as flatter, and lie, and intice him in secret, to draw him to pride, idlenesse, lasciuiousnesse, idolatrie, or to any corrupt doctrine: such a child or young man is most assured, to haue entred the right and certain way wherein hee may walke with the sweet comfort and ioy of his christian Parents, vnto the glorious palace of true, perfect, and eternall felicity.

The second helpe for children, the word of God.

The second helpe and meanes to build vp children in their Christian dutie, is the maine aduersary to the kingdome of darkenesse, namely the *word of God*: for as *Dauid* sheweth, a blessed man walketh not in the counsell of the vngodly, &c. *But his delight is in the law of God, and therein will he exercise himselfe both day and night*: for the daily studie and vse of Gods word, is as a lanthorne to a mans feet, shewing the right path one should walke in, and bewraying the odious deformitie of all manner of vice, that we might detest them. Therefore in an other place he bursteth out into these words, *How sweete are thy promises vnto my mouth, yea more then hony vnto my mouth: By thy precepts I haue gotten vnderstanding, therefore I hate all the waies of falshood.* And againe, *The Law of the Lord is perfect, & conuerting the soule: the testimony of the Lord is sure, & giueth wisedome to the simple.* By which he plainely teacheth, the word of God to be absolute for the perfect guiding of a man to shunne all euill, and to follow all good things. And so signifieth *Salomon*, where he telleth vs that if we hide it in our heart, it will cause vs to vnderstand righteousnesse, and

Psal. 1.

Psal. 119. 103.

Psal. 19. 7.

Prou. 2.

iudge-

iudgement, and equity, and euerie good path. In which respect, S. *Iames* seemeth to speake elegantly, saying, *Of his owne will begat hee vs with the word of truth, that wee should be as the first fruits of his creatures*: thereby insinuating, that the word of God working effectually in vs, reneweth our hearts vnto the obedience of children, and maketh holy vnto God, as the first fruits were holy among the Leuiticall sacrifices; which S. *Paul* seemeth to expound and inlarge, speaking of the Gospel in this manner; *The grace of God that bringeth saluation vnto all men hath appeared, and teacheth vs that wee should deny vngodlinesse, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world*: shewing that by the Gospel wee are fully taught both saluation and manners, and namely, how to flie all kind of wickednes, and to embrace and practise all manner of good conuersation, as it becommeth the children of God. Let then all children, striplings, and yong men, exercise themselues daily in the word of God, that they may be built vp as the children of Christian Parents, in all heauenly wisedome, and spirituall vnderstanding, in all soundnesse of faith, and sincerity of life, that by a godly and Christian demeanour, they may reioyce their Parents, honour their progenitors, and glorifie God. Iam. 1. 18. Tit. 2. 11.

The third helpe is praier; a notable ornament and comely exercise for children and young men: and a blessed means whereby God conueieth many gracious fauours vpon vs, and deliuereth vs The third helpe, prayer.

from much euill and many dangers. Of this our sweet Sauiour Iesus Christ is a most precious paterne, who went alone and prayed all night, before he did that great worke of chosing and appointing his twelue Apostles; and before he entred into that vehement conflict of his most bitter passion, he praied most instantly with strong crying, and teares. And so being carefull of his flocke, by prayer he commendeth them vnto his Father, with most pure teares of his loue, and exhorteth the to pray that they enter not into temptation; and to our comfort affirmeth, that his heauenly Father will heare vs, if our beleeuing hearts do pray in his name; and that he will giue the holy Ghost to them that desire him. *Paul* maketh praier the buckling together of all our spirituall armour. Praier by S. *Iames* is prescribed as the fittest exercise and comfort of the afflicted: praier by S. *Peter* is vsed to obtaine strength and perfection. Therefore it shalbe very necessarie for children and young men, to keepe an ordinarie and daily exercise of holy prayer vnto God, seeing it is so needfull and profitable, both against euill, and also to further euery good thing. For which purpose S. *Paul* and *Timothie* doe declare in the Epistle to the *Colossians*, *that they ceased not to pray for them, that they might be fulfilled with the knowledge of Gods will, in all wisedome and spirituall vnderstanding, that they might walke worthy of the Lord, and please him in all things*, &c. And holy *Daniel* in his house kneeling down, three times a day praied and praised

Luk.6.12.

Heb.5.7.

Ioh.17.

Mat.26.41.

Iah.16.23.

Luk.11.13.

Eph.6.18.

Iam.5.13.

1.Pet.5.10.

Daily exercise of prayer needfull for children and young men.

Col.1.9.

Dan.6.10.

fed God. And the bleſſed Pſalmiſt ſaith, *Euening and morning, and at noone will I pray, and make a noiſe, and he will heare my voice.* So ought all children and young men to giue and ſettle themſelues, vnto a certaine and conſtant order of prayer; and no doubt they ſhall obtaine great grace, helpe, and comfort thereby: onely let them take heed they be not of the number of them, to whom S. *Iames* ſpeaketh, ſaying, *Ye aske and haue not, becauſe ye aske amiſſe, that ye might conſume it on your luſts*: thereby teaching, that we muſt be careful what we pray: of which S. *Iohn* giueth this comfortable rule, *If we aske any thing according to his will, he heareth vs.* Therefore becauſe I ſee how behoouefull this holy exerciſe is, I will ende this admonition with a forme of prayer, for the eaſe and direction of thoſe children and young men.

Pſal. 55 17.

Iam. 4. 3.

1. Ioh. 5. 14.

MOſt mightie, gracious, and glorious God, and my moſt deare and louing Father in Ieſus Chriſt, who knoweſt the corruption of mans nature, how ignorant, vnwiſe and fraile it is, not able to thinke any good thing, as of it ſelfe, and thereby very prone vnto euill, and backward vnto that which is good. But thou art a mercifull God, and rich vnto all that call vpon thee, in faith and truth: I thy poore child young in yeares, and in vnderſtanding verie weake, moſt humbly beſeech thee to be mercifull vnto me, and to forgiue me all my ſinnes and corruptions, for thy holy Sonnes ſake: and to repleniſh me with thy power-

full grace, and effectuall working of thine holy ſpirit; enlighten in me the eies of mine vnderſtanding, that I may diſcerne truth from falſhood, good from euill, and how to prize the excellency of thy loue, and of thy peace which is in Chriſt Ieſus: and ſanctifie my will and all the affections of mine heart, that I may alway delight in the, and in thy goodnes and truth; and euermore loue and affect all good and godly things, and namely that I may be alwaies obedient to my Chriſtian parents, eſteeming it a iuſt thing and pleaſing to thee; flying all pride, idlenes, and laſciuiouſnes, and all flattering, lying, and deceitfull perſons, and making choiſe of ſuch as feare thy name, to be my companions, and with them continually to be exerciſed in thine holy word, and in all Chriſtian duties, both to God and man. Finally, deare Father, I pray thee eſtabliſh mine heart in thy waies, that my ioy may be to walke holily, religiouſly, and euery way vprightly before thee, increaſing in all ſpirituall gifts in heauenly things: that ſo I may glorifie thee in the daies of this my pilgrimage, vnder thy ſweete and comfortable bleſſing and protection, according to thy promiſe: and after this life, I may be partaker of the full and ſound pleaſures of thy glorious preſence for euer, in, with, and through Ieſus Chriſt, mine onely Lord and Sauiour. *Amen.*

An holy meditation for childrē and young men.

Farewell gentlemen, and all yee the children of Chriſtian parents; remember I pray you, the vanitie and mortalitie of this life; how vncertaine all

all things are which men highly eſteeme, and the ſame many times abhominable in the pure eies of Almightie God. To be rich, to be ſtrong, to bee faire, to bee honourable and wiſe, according to men, are all and alwaies things tranſitorie, and ſometime ſnares very hurtfull vnto men, yea the very chaines of darkeneſſe vnto them that periſh; without all which a Chriſtian man may perfectly and eternally be happy: and with them a wicked and diſſolute liuer, may be for euer accurſed and miſerable. That is good which is perpetually good; and whatſouer ſeemeth good, if it be not certain and permanent, may be a fit inſtrument of an helliſh ſlauerie, woe, and ſorrow: namely, if wee ſet our hearts vpon it, and forget, and neglect the high & rich prize of our ſaluation in Ieſus Chriſt. Bee ye therefore wiſe and circumſpect, chooſe not the leſſe for the greater, droſſe for ſiluer, and dirt for gold. Set your hearts vpon heauenly things, and not vpon earthly things. Let the Goſpel of truth bee your guide in all things, that you may walke with God as *Enoch*, be vpright as Abraham, chaſt as *Ioſeph*, ſober and deuout as *Iſaac*, zealous as *Ioſias*, wiſe as *Salomon*, temperate as *Daniel*, beleeue vnto ſaluation as the young *Timothy*, and growing in fauour with God & men, as the child *Samuel*. Now the very God of mercy, peace, and loue, eſtabliſh your hearts in righteouſneſſe, and keepe you alwaies in his feare, to walke conſtantly in the true Chriſtian faith. And hee giue vnto you, that as you grow in yeares, ſo you may encreaſe

creasse in grace, and in the knowledge of our Lord Iesus Christ, that liuing well and happily among men, and holding fast faith and a good conscience, and reioycing in God, you may depart this world with peace and comfort, and eternally rest where true ioyes are to be found, & raigne in glorie with Christ Iesus for euer. To whom with the blessed Father, and his holy Spirit, one immortall, Almighty, and onely wise God, be all praise, dominion, and maiestie for euer: *Amen.*

FINIS.